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THE DREAM POWER OF YOUTH

"He who finds himself in error, let him return to me. He who finds me in error, let him call me back to him. Wherein he equally hesitates let him investigate with me. Wherein he is equally certain let him go forward with me. And so may we go on together in the way of Charity, following ever the Footsteps of Him of whom it hath been said, 'Seek ye His face for evermore.'"

—St. Augustine

THE

Dream Power of Youth

YOUNG PEOPLE OF TODAY AND THE RELIGION OF JESUS

By

PERCY R. HAYWARD

DIRECTOR OF YOUNG PEOPLE'S WORK
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

"The person or the institution that is the first to mobilize the dream power within will overcome the world."

—ACCREDITED TO BENJAMIN KIDD

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PREFACE

Two kinds of dream tend to dominate the human mind.

One is the "day dream" that erects an imaginary world as a substitute for the hard realities of the present experience of the dreamer. It creates vague wishes but exerts no tug upon daily conduct. It leads to a verbal allegiance to ideals, but enlists to strokes of will. It tends to paralyze effort rather than stimulate it. With such a dream this book does not deal.

The other is the dream that gives the dreamer a picture of some future possibility. It portrays something that is not yet in existence, toward which, however, the whole life moves. Such a dream tugs constantly on the creative effort of the individual. It pulls the daily experience of the dreamer after it as a magnet held beneath a paper of iron filings draws them after it, pulls each individual bit out of its separate existence, and arranges it according to the pattern which is contained, not in each individual piece or in the sum of them all, but in the inscrutable will of the magnet itself. A creative and dominating dream has this inward power of rearranging the small bits of our experience, not according to their individual wills but according to its own, and of drawing them after it, turning them from their separate paths until they fall in line behind the imperial purpose of this dream itself. Such a dream becomes gradually a

dominant life purpose. It stimulates and enriches effort. With the power of this kind of dream this book deals.

The book is concerned primarily with the church's program of adolescent Christian education. It is intended for pastors, directors of religious education, professional people in religious education, students in theological seminaries who have not yet set the main direction of their pastoral service, Sunday-school superintendents, teachers and officers in the young people's division of the church school, young people themselves who have come to ask the inner significance of the program through which they have come, leaders of young people's societies, Y. M. C. A. and Y. W. C. A. secretaries, leaders of boys' and girls' club activities, and all who are genuinely concerned with the moral and religious values of our present youth enterprises.

It is not a book of detailed methods although these are not ignored. It will not tell the worship committee of any group what to sing next Sunday! Such methods are, of course, important, but the author and other writers have dealt with them in other books and in other ways and will be doing so again. It deals with them only to illustrate general principles and not for the sake of presenting a complete compendium of methods.

It is more concerned to find out whether a youth program in the church is worth while at all, than with telling any one what to do at the next class social.

It tries to get behind incidental events so as to deal with fundamental currents and possible trends.

It does not attempt to answer the questions that are asked the writer most frequently in connection with

young people's work in the church but those that are asked only once in a long while, for these questions are likely to cut closer to the quick.

It is concerned, of course, with ways of holding "Jimmie" in Sunday-school next Sunday; in fact, if one can but see him, "Jimmie" looms in the background of all that is said here. But it is more interested in asking whether, twenty-five years from now, there will *be* any "Jimmie" in the church or the school to "hold"!

The book is itself a Quest, a search for a better path than all of us together yet have found, a path that can be discovered in its fullness only as many persons of varied gifts sense the need of it and seek it with their whole hearts. If the book succeeds in enlisting some new recruits in this quest, its own mission will be abundantly fulfilled.

The reason for this book and the convictions that are expressed in it lie in the fact that some years ago, two ambitions took their journey to my House of Outgrown Dreams. The one, to be an engineer in steel and stone, died upon the birthday of the second, which was to heal the bodies of men and to spy out the lurking places of grim death and of incomprehensible pain.

In their stead there now abides what has been for twenty-five years my single life purpose—to be an engineer in the kingdom of the soul of man; to make some small gift to the science of human growth; to seek out the laws by which the inward world of the motives and desires of man takes on its form and its direction; to help to gird the embattled will; to discover how the ideals of Jesus may actually become the warp and woof

of the emerging purposes of young life; to disclose, it may be, and perchance to guide, the ways of human emotion; to discover the subtle connection between the external teacher and the mysterious growth of another soul by the divine laws of its own inner life; to find the way by which wholesome and high-toned living can become at the same time creative, intrepid, and joyous; to use persuasion, or to bend a sword if need be, upon every power that for greed or ease impedes the free growth of mankind; and thus to use to its utmost whatever my own share may be of the widespread creative impulse that God, at infinite risk and in a vast hope, planted within the human soul.

Now, this life purpose has demanded its price of me, as all such purposes do. It took nine of the choice years of life to track down in college, in the seminary and in the university, what one could of the accumulated wisdom of the world. It took another period of equal length for the practical contacts of the pastorate, part of this intertwining with study so that the two could throw some light upon each other. It has demanded another span of twelve years to test out what had been learned elsewhere by the tasks and responsibilities of a board secretary.

So, this life purpose has exacted these things in order to show me what a significant task I had undertaken, how long the road to its attainment is, how manifold and mighty are the organized inertias and armed forces that stand to dispute the way, and how much the dawn will mean when we at last see it over some rising in the road.

Thus, like Paul and his companions in their ship long ago, I have "cast four anchors out of the stern and wished for the day." And the four anchors are these:

An abiding certainty that this human life of ours, in spite of its self-inflicted confusions and tragedies, does possess within itself and within the resources of God the capacity, *and therefore the destiny,* to attain something far better than its average achievement of today.

An unconquerable faith that the religion of Jesus, in its purest form, has the proven capacity to release and empower those buried forces of the soul and to rally them for their supreme achievement in a redeemed personal and social life.

A rooted conviction that the one final hope and the last chance for that incomparable religion to conquer the world is for it to be woven into the closely-knit fabric of the maturing purposes of present-day youth.

And, a stable belief that within the Christian church such forces are now at work and such resources lie at hand that, if enough far-sighted devotion be thrown into the scale, this consummation can, *and will,* be brought about.

Hence—this book had to be!

I am deeply indebted to many persons whose encouragement and help have made such an effort possible; to the numerous friends among the professional leaders of youth in the United States and Canada whose interest has stimulated the beginning and the continuance of this piece of work; to my colleagues on the staff of the

International Council whose constructive criticisms have been most helpful and whose willingness to share extra tasks in order that there might be time for this one is a tangible evidence of their generous faith; to a large number of friends who have read the manuscript and have given many helpful suggestions for improving it; and to my wife whose encouragement has helped me to see that once having put the hand to the plow the furrow was worth following through to the end.

PERCY R. HAYWARD

Chicago and Hinsdale, Illinois

1930

On the Twenty-fifth Anniversary
of My First Sermon

PROLOGUE

I AM THE DREAM POWER OF YOUTH.

I am one with the mysterious drive, buried within the inner essence of every living thing, that urges it on from what-it-is to the unknown land of what-it-is-to-be.

The explosive power in the simplest cell, the force that guides the stars, the inner urge that moves in all living things, the influence that takes men out of caves and scatters them as pioneers throughout the world, the stimulus to revolutions, the soul of the search for truth, the mainspring of national life, the initial essence of the arts, the impulse that lies at the root of all efforts toward religion—these, and I, are the plan of the creative God for bringing to light the outlines of His will.

He hid us in the heart of things that, by the self-activity of His universe, that will should some day be revealed.

But that process is slow and costly—in the coin of Human Mistakes.

In the blundering outreaches of their own restless energy men have perverted me.

Because of this perversion, four forces, like Horsemen of some Apocalypse, ride the world with me; they are *Greed*, *Prejudice*, *Lust*, and *Fear*.

These four, Greed, Prejudice, Lust, and Fear, are the unseen Horsemen that ride forth to destroy mankind. In the lonely arena of wondering Child-Soul, on the quiver-

ing inner life of youth, in the institutions of human society, these hoofs beat and destroy, and the blood that they shed is not the material blood that a new generation can replace, but the life-stream of Creative Power, of Vibrant Purpose, of Adventurous Will, and of Endless Endurance that humanity destroys only at its own infinite cost.

Against these inner horsemen, there contend the Thrill of Creative Effort, the Self-Realization that comes in Social Fellowship, the Love of Truth that makes one pursue it as a prize and rejoice when it is found, and the Joy of Adventure that gives men the measureless reward of new experience.

On the bloodless battlefield of the inner life these contend for the right to ride the world on the wills of the men and women of tomorrow.

This is *the* Great War.

This is the one issue.

This is the single event on whose outcome the destiny of mankind depends.

Thus, in the recesses of the soul, I bide my time.

As long as men defy me, they will continue to destroy each other and themselves.

If they continue to ignore me, they will shuffle on like blind men in a world of infinite beauty.

So long as men learn all other laws but miss the laws by which I live and move and have my being, they will continue to plant in each thing that they build the germs of its own decay.

But when men see that in all that they do I alone

am important—when they learn the laws by which I spring forth, when they have dared to believe in me, then they shall find life, and power, and joy—and God.

I am a part of the mainspring of all human action.

I am the flowering of that drive that makes men seek.

I am rooted in Human Interests and Satisfactions.

I am the throb of Human Motive.

I AM THE DREAM POWER OF YOUTH.

THE DREAM POWER OF YOUTH

CHAPTER ONE

THE DREAM POWER WITHIN

ALL mankind is divided into four parts. And a study of these four, in the past and the present, and of the laws by which men get lodged in the one or the other, is full of meaning to all who are concerned about the destiny of human society.

The Happy Sinner

He is the man who has chosen the sensual, the vicious life, and has no compunction of conscience about it. He sins,[1] to use our familiar word, without apology, with complete self-abandonment, gusto, and the finesse that goes with complete absorption in one's interest of the moment. He has no tug of rejected conventions to mar his satisfaction, because he never heard of any conventions, or if he did, only to pooh-pooh them honestly. Moral standards, as we call them, were never set seriously in his soul. He has heard of them, of course, but

[1] The words "sin," "sinner," and "saint," are used in this chapter to distinguish between two courses of life, one of which has been found by a long course of moral and religious history to be ruinous to individual and to group life; the other is the course of conduct that has proved to be best for that same personal and social development. The words are not used to distinguish between certain petty courses of debatable conduct over which people often dispute. The words draw the line, not within matters of "mint, anise, and cummin," but between such basic ideals as "justice, mercy, and faith," and their opposites.

to him they are only the queer and inexplicable handicaps that other people put upon themselves in the race for success and enjoyment. "What the poor boobs ever see in them is beyond me," is his hilarious way of closing the discussion.

In mythology he is Bacchus, the good liver who never worries about what will happen to him later on. In literature he stalks through the pages in Caliban, a half-formed but virile animal, who roams the open spaces of unfettered physical experience and roars down the chimney tops of the world to his cowering neighbors to come out of their coops and "make a night of it." In history he is Napoleon, of whom some wise observer has said that one reason for his success was the fact that his plans never had the handicap of any moral scruples on his part. In the Bible he is Samson, the unhampered sensualist, with honey and the juice of raw meat dripping from his chin, angry bees buzzing harmlessly around his tough and vibrant hide, and face gleaming with the thrill of complete physical satisfaction; an attractive rascal, if one has insight to see reality beneath the surface.

The counterparts of the happy sinner walk the world today. Durkin the youthful desperado of Chicago, the bobbed-hair bandit girl of New York City—these are modern examples of the ancient type. In business he is the executive who is honest enough to preach as well as to practice the hilarious slogan of industrial free-bootery, "The public be d—," and scorns to hide his real purpose under some slick legend of "Service to the public." In many youths of today, the happy sinner appears in the form of those who frankly, devotedly, and unre-

servedly choose the sensual and the vicious life. They are found in our schools and colleges, in business and the professions, the unchecked devotees of the philosophy of many popular writers who expound the idea that current desire is an all-sufficient code of conduct.

But some scandalized reader objects, "You have made the sensualist an extremely attractive fellow." The answer is that he *is* an attractive fellow. Five and one-half months all one long winter in a lumber camp the writer lived beside one of this species and has met him in many other places. If the reader has never yet seen the absolute and happy sinner so clearly as to sense his pervasive charm, then the reader's temptation in the wilderness is not yet complete. For charm this fellow undoubtedly does possess—the contagious charm that, by some unfailing inward law, is always created in the personality of any individual whose full powers are completely "released" through unrestrained absorption in the interest of the moment.

The Unhappy Sinner

This is the person who in his own practice has chosen the same vicious life as his near relative, the happy sinner. He cannot, however, become completely and joyously absorbed in it. He is always under the nagging pull of partly forgotten but inescapable ideals and conventions. He "sins," as we say, and tries to put "pep" and gusto into it, but can never quite make his deviltry seem entirely real. He usually needs intoxicating liquor to warm him up, which really means dulling his sensibilities to the nag of his broken conventions, while the happy sinner, on the other hand, can be completely

natural and unrestrained without such an artificial aid to whole-hearted devilment. This unhappy sinner can kick over the table at a night club, if that seems conventional among his immediate companions, but he does it with a certain studied and prearranged rascality. His "whoop-er-up, boys" has a hollow sound and does not ring out as the complete expression of a personality that is joyously integrated around one single center.

In literature this character appears in writers who set forth the sensual side of life with a sort of apology and not with complete abandonment. In the Bible he is King David, whose sensual instincts lay so near the surface that an unexpected sight of a nude woman led him to a course of unparalleled intrigue and betrayal of the personal loyalty of an honorable subject, and yet whose standards still pulled so hard upon him that he could cry out, as generally believed, in the agony of the fifty-first Psalm. David never enjoyed his sensualism as Samson did, and neither did Samson ever write a classic and immortal psalm of repentance.

Now the counterpart of the unhappy sinner is also among us today. He is the one who is constantly smitten by what Cora Harris has somewhere called "his vision of an unattainable holiness." His natural tendencies have overcome whatever pressure his conventions could exert while he tells himself in some vague way that he should not have let it happen; but it did, and there seemed to be no adequate inner resources to mobilize to prevent its happening. He goes to New York on a gay trip for the firm, but is very careful to keep it all hidden from his wife and children back in a Kansas town. While the happy sinner teaches his children all

that he knows and does as a matter of course, the unhappy one goes to any length to see that his children know nothing of, and are not attracted to, the ways of life that are a part of himself; he rather boasts of the fact if his children turn out to be better than he is.

The Unhappy Saint

The unhappy saint is the one whose conventional standards and social influences have succeeded in holding him to the external letter of a moral code. He is law-abiding, moral and upright in his conduct, a good father, and a respected citizen. He may be even a sincere and able exponent of high ideals of personal conduct in all the relationships of life. He has certain high moments of moral enthusiasm. He rejoices in all that is good. But somehow, he is always contending inwardly with forces that pull him in the opposite direction. He is never completely abandoned in his devotion to the good that he practices, because he has an inward attraction for what is the opposite, just as his close relative, the unhappy sinner, is never completely lost in the evil that *he* practices because there is an inward pull for its opposite. Each man is torn between opposing forces, and, because of certain circumstances that fixed his habits and attitudes, he chose the one or the other, wrestling all his life with a pull in the direction opposite to that of his choice. His devotion to "the good life" often does not have quite the spontaneous outburst and the contagious radiance that always go with a personality that has chosen its course, and burned all its bridges, or was never even conscious that there were any bridges to burn! He shouts for the virtuous life and his voice may

not have even a hollow ring to it, but it seems to lack in fully convincing power. People listen to it but pass on, and never know or even ask themselves the reason.

There are counterparts of this person all through history. In the Bible he is probably found in the most amazing way in the Apostle Paul. Paul is the man of stern and unbending virtue. He is completely devoted, so it seems, to his cause. His sacrifice is almost unparalleled in the long story of missionary heroism. His complete right-about-face from rabbinical Judaism to an avowal of the despised new religion is one of the classic examples of Christian conversion. He went through strifes, imprisonment, stonings, famine, and a long list of privations that only his own exuberant devotion could ever have caused him to list. No regret for his choice ever appears. If he had never chosen to open up to us certain secret areaways in his own soul, we would perhaps have looked upon him as one of those rare persons in history who seem to have had no misgivings. But, by a few swift sentences, he destroys this picture of himself. Always, there is with him, he says, an inward pull in the opposite direction. "When I would do good, evil is present with me." "Who shall deliver me from the body of this death?" he cries out in his time of inward torture. "For the good that I would, I do not: but the evil which I would not, that I do." Paul, we all know, achieved mightily both within his own soul and in his influence among men, and yet, we cannot help but believe, from our knowledge of the laws of the human mind, that he succeeded in spite of this inward, nagging desire, and would no doubt have wrought more mightily still without it.

The unhappy saint is widespread among us today. At the best, human society has produced a host of men and women who, while moral and unselfish, are nevertheless constantly confused and enfeebled by this inward conflict. They form the vast bulk of the law-abiding citizenry of our nations. Life has taught them much and carried them far on the long road to self-fulfillment, but it has not taught them all. Creative effort and intrepid achievement are handicapped by inward conflict. From among them come the unfortunate moral lapses that occasionally startle the small-sized town. No man knoweth what the world might be today but for the enfeebled effort of the hosts of us who suffer from this inward division of our selves into two conflicting camps.

The Happy Saint

The happy saint is the man or woman who practices "the good life," as we call it, with the same hilarious and whole-hearted abandonment to its lure and thrill that the happy sinner feels in his devotion to its exact opposite. He has never chosen goodness, for it has chosen him. He has not even, as was indicated a moment ago, burned his bridges behind him because he has never been conscious of any to burn; if he has, he does not need to set a torch to them. He knows, when he thinks of it, that his soul will never come skulking back in the dark night, weary of the new ideals and peering across into the still beloved country, wondering casually—and hoping—that the bridge is still there! Bridges in this direction do not lure him for the country beyond them does not. He has found his thrill, not in negative goodness that rejoices in the things that it does not allow one to

do, but in a positive goodness that rejoices in what it can do. There is something of creative power needed in this sort of virtue and that power is always present in some form; it may be turning twenty acres of even furrows, or making prints of butter that are a delight to behold, or designing a hat that actually fits a certain type of face, or harnessing the waterfalls of a state and hooking the traces to human needs, or building a hospital to serve a host of needy Chinese; for, no matter what it is, there is something of artistic and creative power to this sort of person. He has made the higher interests of life and the most worthy ways of life so much his own interests that he is not concerned about anything less than these. He is absorbed in them and in their many possibilities for his own growing experience.

Such a person as this we see supremely in Jesus. He was the one outstanding example of this way of life. He was vibrant, active, creative, keen, like a finely strung string, alert to every influence. He seems to show us the mind and heart and will of humanity at their highest. His life has given the lie forever to the outgrown and pagan notion that righteous and godlike living are possible only in proportion as human capacities are dwarfed or discarded or despised. He puts capacity and achievement and the full tide of personal power at the center. Not disinherited personalities, but empowered and enfranchised and released human beings are his.

In the centuries since his physical ministry in this world there have been those who have caught this secret and have let it shine forth in their lives. No one of us knows the deeps of other souls enough to say how far

any other man or woman has gone in this long and joyous journey to happy and exuberant right-ness. We do know that Arthur Jackson, dying without a murmur in China as one of the martyrs of medical missions, went a long way on this road. We know that Phillips Brooks caught some vistas of it that others of us have not seen. We are certain that when David Livingstone expressed his surprise that any one should talk to him about the sacrifices he had made in Africa because he was never conscious of any, he had gone far toward the inner shrine of this Holy of Holies in the Temple of Experience.

Of course, the lines between these four groups are not hard and fast. In fact, they could well be described as four types of experience. The emotional and other backgrounds out of which we choose the one or the other are quite obscure to us. For most of us, ordinary mortals as we are and products of very ordinary ways of living, life is a sort of shuttling back and forth between the experience of the unhappy sinner and unhappy saint. If we spend most of our life as the unhappy sinner, the net verdict of our fellows is that we are "bad." If we live largely in the experience of the unhappy saint we are summed up as being "good." Occasionally, perhaps, or at rare intervals we may taste the experience of the happy sinner, or others of us (but rarely, if ever, the same person) venture up into the life of the happy saint. The upward movement of the human race has been largely a process of pushing some persons and parts of the lives of other persons from the lower into the higher group of these four. They are not proposed here as final or exact pigeon-holes into which the reader

may classify others or place himself; they are presented merely as a way of describing a basic law of human growth; and that law is this, *that man really moves upward in the scale of experience only as the values of the so-called higher life actually absorb his interests, capture his purposes, enlist and thereby enlarge his capacities, and provide him his satisfactions and his thrills.*

The Goal of all Education

Is it going too far, then, in the direction of a difficult ideal to say that the goal of all education is to move the experience of childhood and youth as far as possible in the direction of what we have described as the happy saint? Will any lesser goal than this ever serve the purpose of the difficult and urgent art which modern society has undertaken? It seems fair to say that in this undertaking no little and partial goal will ever suffice. If humanity is going to go forward into a larger and richer social and personal life, as many people believe, instead of destroying itself by its own mechanical devices, as many others fear, it must cherish some fundamental and far-reaching purpose such as this. The day of small purposes is rapidly passing away.

The church, for example, has often tried to "make our boys and girls Christians" without getting any more than another group of vague words when it attempts to say what it means by that term. It has sought to build churchmen. The school has often aimed at some sort of citizenship which it has too frequently defined in the inadequate terms of an imperfect system of government. Business and industry have many times sensed no wider purpose than a more efficient size of shovel for its "wage

slaves" or a "full dinner pail" to keep people contented. The home has usually been satisfied if its members attained success. Many institutions, as well as persons, are satisfied if they "get by." All these—and other partial goals—are good in themselves and each of them would have some place in a fully developed character, but no one of them compels us to go back to the roots of interest and to the conditions out of which joyous experience is created. It is such a goal as this, however, for which this chapter contends. The direction in which human society must move for the future, if it is to move in any constructive fashion at all, must take account of this central issue in the motivation of experience. If the ideals of cooperative living fail finally to win the world, they will fail at this point. If they succeed, they will succeed here. Arguments against these ideals or for them will have little to throw into the scale in deciding the final result. The presence of material achievement or its absence; vast scientific and intellectual achievements on the part of a few minds; the ultimate victory of one vogue in psychology or another; our attitude to government, or industry, or social reform, or other burning issues of our time—all these are important, but they are not all-important; only one issue deserves to be so described, and it is the one we are seeking to set forth here. It is summed up in some such questions as these: Can the so-called "good life" that has succeeded fairly well as a solace for those who are *defeated* in life catch hold of the fibers of the soul and so determine the total activity of those who are destined in our modern world to *achieve power and success* in life? Can it be linked up, strand by strand, with creative power? Can it be

made positive where it has thus far been negative? Can it become, not a "kill-joy," which unfortunately it still is to many, but a living and transforming ecstasy? Can it become what it was to a small number of creative geniuses of the world, a reconstructive force with power in it to make the world new?

These questions suggest a few considerations that grow naturally out of the discussion up to this point and that must be kept in mind.

The Significance of Such a Goal

For one thing, it is interesting to note the extent to which all the enterprises or movements that have profoundly changed the face of events have somehow laid hold upon this inner world of human interest. The early migrations of peoples were fraught with the deep desire of men and women. The beginnings of music, of literature, of oratory, and of other arts are rooted back in the stories, the legends, the myths, and the folk-lore that lay closely intertwined with vital experience in the soul. The rise of democracy in government was an outgrowth of human need and yearning. Vast religious movements of all faiths, some of them wholesome and some very much otherwise, were possible only because they enlisted the entire and passionate devotion of people. Mussolini is complete master of Italy only because he found the way to become complete master of the emotions of the Italian people. Human slavery has been to a large degree abolished because its abolishment became to millions of people an ally of their own passionate purposes. As with these few so it has been with many others. And it was supremely so with the religion of Jesus. It was just

this sort of inner dynamic drive that led the soul into a joyous bondage to itself. Jesus' whole message was to the inner mainsprings of conduct. He knew Peter so well that he could change his name on the basis of his inner motives and he could prophesy what Peter could do in a hard place in the depression of the early dawn. His parables all seemed to move in this realm of human motive—the lost sheep, the lost coin, the lost son, the three kinds of soil that sum up so accurately three kinds of soul, the last judgment with its entire repudiation of external conduct in favor of internal attitude as a basis for judging men—one can scarcely name one that does not show his touch of deep insight probing the vitals of human life. His answers to those who questioned him —"Render unto Cæsar—and unto God"; "A man went down from Jerusalem to Jericho"; "Ye must be reborn in your inward life"; "Thou hast had five husbands"; "Until seventy times seven"—these and others set forth the way he always had of laying his sure touch upon some vital center of life from which all else must spring. "I am come that ye might have life, and have it more abundantly"; "If any man will *do*—he shall *know*—"; the seven other devils that entered into the empty soul to destroy it; "Father, forgive them, for they know not what they do"; "All power is given unto me," for he knew that inward forces must some day master the world—these and other words of his show the way in which he put the kingdom of the soul ahead of all other kingdoms of the world. By moving the inner currents of a scant dozen plain men he expected to move the world—and did! He sent forth into the world the religion of an empowered and endowed spirit and on the

wills of intrepid and vibrant and creative men he expected to ride to his greatest victories. He found religion a rite, a dead creed, and a dull ceremony; he made it, for those who caught it from him then or have done so since, a transforming passion.

Further, that expectation on his part has been abundantly fulfilled. He has won his victories among men and against hostile forces in proportion as he has been able to capture the complete allegiance of his followers. Formalists and dry debaters on the fringes of his message have never made in his name the deep advances into the unconquered lands of evil. But where any man, lettered or unlettered, has yielded his total impulses to vibrate like a tight and sensitive string to the influence of his religion, there he has gone on conquering and to conquer. Men yield to him to become empowered.[1] As Professor Glover says in *Jesus in the Experience of Men,* "The statement, attributed by the Fourth Gospel to John the Baptist, that 'the Lamb of God taketh away the sin of the world' has historically been justified. There is plenty of sin in the world today; but we have only to read history to realize the disappearance of a great deal of sin, public and private. There were forms of sin, which, as men lived themselves into the meaning of the death of Jesus, they would have no more. A society, more and more penetrated by the intelligence of Jesus,

[1] The interesting view of religion given by Professor Gilbert Murray should be noted at this point: "Man is imprisoned in the external present; and what we call a man's religion is, to a great extent, the thing that offers him a secret and permanent means of escape from that prison, a breaking of the prison walls which leaves him standing, of course, still in the present, but in a present so enlarged and enfranchised that it becomes not a prison, but a free world."

could not endure to have slavery continue; the atrocious usage of women went; the killing of babies went; and many other like things have gone, and the rest will go. For today, where the will of God, as interpreted by Jesus, is real, where people have come near to Jesus, they catch his Spirit and see things as he sees them; they grow conscious of the call to a higher level; they become sensitive to the suffering of others; they find themselves involved in a great change of life, a thorough rethinking of the principles on which they live—a change swift, impulsive, and instinctive in some; slow, deliberate, and carefully thought out in others—but real in both. It means sin taken out of men's lives, new principles of living given, and a new motive in life, a new passion, a new power, a new life—God, in short. It is all associated with the realization of Jesus. What the old religion, with its clumsy and vague attempts to reach God, could not do, has been done in human experience by Jesus."

Also, the conspicuous failures of Christianity have taken place when men failed to give the religion of Jesus this central place in their lives. As a religion Christianity has often fallen, in history, to the level where it deserves the jibes that Salomon Reinach, the French Jew, has aimed at all religion, which he calls "a collection of scruples which impede the free exercise of our faculties." Such it has often been. Such it is to many today. When it becomes formal, like much adult religion, or verbal like much of the religion of youth, it ceases to be vital, inward, and personal, and so its power passes into a period of eclipse. But, in spite of such an eclipse or in the very midst of one, any person or move-

ment that springs up within Christianity and speaks in vital and dynamic terms to the deep things of the soul finds a quick response, and the pristine purity of the buried strand is restored again.

Again, we are witnessing today on this continent the development of a type of human experience that is based upon material prosperity, physical attainment, the doctrine of self-expression, and the outreach of human energy that may become, if it is not already, something new under the sun. Is the interpretation of life that the church, the school, the home, and organized society offer such that it can find its place in this new expression of mankind? Or must it continually run counter to it? Are the virtues that society holds up as virtues those that belong to a social order of economic and personal defeat? Have we become expert only in interpreting the good life to disinherited individuals who have not found genuine capacity, have no creative power, and have turned to goodness as the only way for them of self-expression and self-recognition? In so turning, have they set these enterprises of idealism to their own mediocre level? When challenged with interpreting simple and sensibly decent living to youth of personal power, have the techniques of all our institutions broken down? Have we faced the question as to what ordinary righteousness means in terms of full-orbed personal capacity? The answer to all these questions must be placed largely on the debit side of the human ledger.

The discussion thus far brings us to see that men move to a higher level of life according to inner springs. They become Happy Saints in the proportion to which that way of life becomes an inward attraction. What-

ever this inward drive may be, however we name it, *it is there.* Its existence, the outcome of its unseen presence, the divine laws by which it is established should be, then, one of the prime concerns of men. To this the next and succeeding chapters address themselves.

CHAPTER TWO

THE POWER OF HUMAN MOTIVE

HUMAN society is largely like an amateur workman on a stream drive when the logs pile up in a dangerous jam at a tricky turn in the river.

For some reason we have allowed our human social life to "jam." Human beings, crowded together as never before, are coming down in increasing numbers on the current of the vast stream of experience. They strike the sharp turn of Prejudice or of Fear—and we have War. They hit the boulder of Greed—and we have the struggle between Capital and Labor. They meet the sunken rocks of Ignorance—and a Crime Wave impedes orderly progress and backs up on the flats and side-roads of life. They hit the fallen trees of Superstition—and Religion gets clogged and becomes only a pitching whirlpool of spites and fears. They get entangled in the inertia of an Organized Institution and the love of truth and the joy of creative discovery are gone.

So then we all, amateur workmen as we are—for man is yet an amateur in understanding and controlling the conditions of his own life—rush frantically out to the stream. We seize at this place of need or that. We work at piecemeal tasks. We make a treaty saying whether, when men go to war, they shall sink each other on the high seas in cruisers of ten thousand tons or in battleships of twenty-five. We make it compulsory for children

to go to school. We put a gymnasium in our new church plant. We pass a law. We put our ideas "on the air," as if the thrill of hearing the same old thing over a new mechanical medium would outweigh the banality of what we hear. We put manual training and courses in "civics" into the public school. We even—worst of all—write books about it! Then when the log at which we work moves round and round, we rejoice greatly, for are we not making our contribution to human good?

But the old experienced stream-driver wastes no time on individual logs that lie on the shore. He searches the jam over, down at the front particularly, for what he calls the "key-log." Then he sets a charge of dynamite, and even at the cost of his life dislodges that one log. When he does, the whole mass of lumber moves, the backed-up water returns from destructive to constructive ends, and the course of the lumber business flows on.

The Undiscovered Country Within

In the affairs of men the key-log is an inner drive called human motive. As goes this goes all else. The unsolved problem of the last chapter must find its answer here. In all the things they do men act according to some inward springs of conduct. To center attention there is the only wise course for those who are concerned at all with human progress and the outcomes, for good or ill, of our common social life. The negro mother got at the roots of this problem perhaps when she reached her arms through the bars of her son's cell in the county jail and cried out, "Oh, Danny Boy, how come you so?"[1] Many people with insight to see it, peer

[1] See *Harper's Magazine*, November, 1929.

through the bars of Fear, Greed, Lust, and Prejudice in which humanity imprisons itself and cry out in the torture of the mothering spirit that lies close to the heart of any genuine goodwill, "Oh, Humanity, *how come you so?*" In answering this question, men are all as yet, in a relative sense, amateurs.

Man has always wanted to take things apart to see what makes them go, and to find what makes them "tick." From his childish curiosity as to his father's watch, up to his insatiable curiosity to measure the velocity of light, or to spy out the laws by which the stars move in their courses, or to find how a more productive wheat can be coaxed forth from the soil of the West, he obeys this inner impulse. He makes a telescope double the size of the largest that he now has in order to learn more about that vast universe in space that engulfs him in his tiny home. When he has learned all that he can from that redoubled power he will still be disconsolate, awaiting the mechanical skill that can create a telescope still larger. He pioneers into all the waste places of the world and then sits on the shore of the sea—and devises a scheme for photographing the life in its depths. He crosses both the Poles on foot; then some one else becomes immortal by crossing both by air; and then—what?

All this—good as it is—goes on while the one unexplored kingdom of the universe is within himself. *Deep in his own nature is the one kingdom left for the pioneer to explore.* Men get horrified over lynchings but never ask themselves—*why* do communities of sober and law-abiding men and women become suddenly the opposite? They laugh about a lawless city and its corrupt govern-

ment, but can find no reason for millions of people, after centuries of culture and self-government, making such a mess of their own guidance as that. They grow hilarious, or profane, or sad, over a great state that passes laws preventing the teaching of certain theories as to what is truth, but how many minds are actually trying to find why it is that prejudice gets so deeply rooted as that in masses of average citizens? Not many.

And yet in no other area of human knowledge is the ultimate destiny of mankind so wrapt up as in this. Man's motives have been created so far largely by the social accidents of his organized life. The net result is that, in the opinion of many thoughtful students, he is destined to destroy himself by the momentum of these very forces created within himself.

Recognition of This Problem

The picture is not entirely as dark as this, however. All men are not blindly going about the careful and skillful engineering of their own final destruction. There always have been those who saw the difference between building houses and creating men fit to live in them. From the ancient wise man who said that "the proper study of mankind is man" down to our own day, there have been those who saw this issue and invested their lives in it. The prophets of the Old Testament, those intelligent and socially minded Greeks, the mystics of the East, many of the keenest minds in the history of the Christian church, and supremely He who had the insight to see and the courage to affirm, "The Kingdom of heaven is *within* you"—these have seen that what hap-

pens in the mind of man will determine all that is to happen outside of him.

In our own day many men and women are turning their minds to this problem. They are sensing the fact that what moves men from the inward *springs of life* will after all control the world. Benjamin Kidd saw this, both in its personal and its social meanings, when he is reported to have said that the nation or the individual that first mobilized the dream power within would overcome the world. The English economist had this in mind when he defined enthusiasm as a vision that takes the emotion by storm plus an adequate program for its attainment. George A. Coe, in his book *The Motives of Men,* grapples with this issue in a vigorous and illuminating fashion. He refers to it as "the dynamics of mind"; he has to consider "what motives are in operation in both adult life and child life, how selection among them is made, and *how some can be caused to grow, and others not to grow*" (the italics are our own); he has to inquire "what it is that allures men into their enormous involvement in religious practices and institutions"; he refers to "the good and the evil at the springs of conduct";[1] scientific psychology, he reminds us, is only a partial help at this point for it has been too much inclined to generalize the many qualities of mind and to neglect its dynamics.

Professor Haydon, in his recent book *The Quest of the Ages,* explains the central function of religion itself as "a shared quest of the good life." "Seen in longer perspective, it is the age-old heroic adventure of earth-

[1] George A. Coe, *The Motives of Men,* pp. 5 and 6, Charles Scribner's Sons.

born man wrestling for self-fulfillment on a tiny planet swung in the vast immensities of the stars."[1] Even though many of the leading psychologists, like James, Wundt, and others, studied by what is called introspection they were still seeking to find the springs of human action. Watson, the leading apostle of behaviorism, while he repudiates the methods and the findings of these students, is nevertheless gearing his own studies up to the same enigma as theirs; namely—what, after all, makes the human watch "tick"? He says that if we are ever to live together in the close conditions of modern life we will find our help not so much in chemistry, physics, physiology, and medicine, as in modern psychology. He writes, "One of the greatest difficulties in the ordinary routine of daily life is that the stimulating value of any incentive soon loses its power to arouse emotion."[2] This is a significant statement from one who has devoted unusual scientific gifts to a study of *how* human beings behave while aiming many a barb of criticism and of ridicule at those who have tried to find out *why*. The *Gestalt* viewpoint in psychology is significant in this connection. We should not overlook, in this hurried survey, Miss Mary P. Follett, who, in her book *The New State,* applied this idea of motive or of driving desire behind human action to social relationships themselves; she claims that the small group is the basic unit of all social life and that it is only as individual persons come to find their deeper satisfactions in the group life that they can ever solve the problems of living together at

[1] Haydon, *The Quest of the Ages*, p. 9, Harper & Brothers.

[2] Watson, *Psychology from the Standpoint of a Behaviorist*, p. 391, J. B. Lippincott Company.

all; "particularism is no longer possible," she reminds us.[1]

In the educational world a comparatively small group of educators see the meaning of purpose and motive as of more value than a great organization, a larger budget, and a revised curriculum, that in many cases merely juggles the same dry old ideas, in a different order, before pupils who care little for it.[2] The modern movement in Progressive Education is the organized answer of men and women of insight and vision to this mechanical, as opposed to a dynamic ideal of the function of the public school, the high school, and the college.

In industrial life perhaps the outstanding example of a man to see this new point of men was Charles Steinmetz, the wizard of electricity. He spent his life and his genius in developing a power that is at bottom physical and yet near the close of his life he declared that the outstanding achievements of the future would lie in the inner "spiritual" nature of man.

Another of the few cases in industry and in business is that of Whiting Williams who says, "Through our work, if anywhere in all the universe, we may hope to become a person, meaningful and valuable—aye, indispensable—to others."[3] Carleton Parker saw this thing clearly in its relation to the workers of the world and in the great trial balance of humanity a huge debit must be written down against the lamentable fact of his death so early in life.[4]

[1] Mary P. Follett, *The New State*, Longmans, Green & Company.

[2] *All Quiet on the Western Front* gives a powerful picture of what this drill-master education means to modern youth.

[3] *Mainsprings of Men*, Charles Scribner's Sons.

[4] Carleton H. Parker, *The Casual Laborer and Other Essays*, Harcourt, Brace & Company.

Thus one could go on, picking out those who have seen the importance of this inner drive in human life. But enough has been given to enforce what is said at this point—namely, that, in many areas of life, there is a growing recognition of the importance of this inner drive in human life. We may call it Motive, Purpose, Desire, Wants, Interests, Inward Urge, the *Elan Vital* of Bergson, or what-not, depending upon the angle from which we view it, but nevertheless it is there. The forces, the persons, the institutions that recognize it, will endure and influence the world; those that ignore or contravene *it*, will themselves be ignored and set aside in the on-going of human life.

There are indications all about us that to an increasing degree the various institutions of society will build their work upon this basis of human interest and desire. The school will do it—some day; not soon and not all at once, but the forces within the school that point in this direction are already numerous and much more significant than they are numerous. Industry and business will do it—some day, even though many will be compelled to mourn, "How long, O Lord, how long?" Politics and government; art and literature; sport and outdoor life—in all these areas this principle that emphasizes inward motive and dominant purpose as important in life is already recognized and will increasingly come into control.

The Origin of Motives

Taking for granted then the importance of human motives in life and the central place that many persons

already ascribe to them, we will next inquire as to the source in life out of which motives arise.

One of the most significant passages in the New Testament contains the words of Paul to Timothy, "Stir up the gift of God that is in thee." These state the fundamental method by which God has created and maintained the universe. It seems to have been His plan at every stage to place within the universe itself, the forces by which all of its possibilities could be brought forth. Paul seems to have taken hold of this central idea as to the procedure of God, and he says to Timothy: "Stir up the gifts which are already the resident forces within your own self. For these are the gifts of God." This gives us the basic principle upon which modern education rests and around which this book revolves. This principle says that education consists of the processes by which, through voluntary self-activity, the desirable qualities of life and character and of mental power are developed from what is already within the child. This point of view does not read God out of the process, but rather reads him in and places him at the center of the total process of life. According to this point of view education is the process by which there are stirred up within human life itself the gifts of God, gifts that we find threaded through all our human experience. Education in general, and religious education in particular, must depend upon the ideas that we hold as to human nature itself. In line with this principle, this discussion takes for granted that there is a drive deep in the nature of man that makes him capable of growth in mind, of expansion in spirit, and of almost infinite extension

of capacity. What this central drive is, it is important to consider.

The more widespread in extent that central drive is, the better; the deeper it goes into human experience, the longer it lasts; the closer contact it has with our highly creative and adventurous moments, the more creative and transforming it becomes when it operates at full tide in life; the more conducive it is, both to a wise and stable conservation of the good values of the past and also to a reconstructive force for the future, the better. The extent to which we can base our educational policy upon some principle of human nature that meets these tests, the more likely we are to achieve success.

The one idea that comes nearest to meeting all these tests is the idea that at the basis of all that God has created in the world, there is *a central and fundamental and inevitable resident drive that impels it to move from where and what it is to somewhere and somewhat else.* There is a drive there that causes life to reach out, to press forward, to expand, to grow, to move, to become, "to seek, to find, but not to yield." It is not in itself a quest, but it is the basic restlessness out of which the controlling purposes of men emerge.

In the material universe this principle holds true. If we could but see beneath the surface of the physical world we would see everything in a vast panorama of moving, pulsing, questing units of energy and bits of life. The test tube has opened up to man's curious eyes the fact that what he supposed to be still is on the move. The telescope told him that the stars that seem to be fixed were themselves obeying some inward impulse that sent them on an endless path toward some inscrutable goal.

Beneath our feet, if we could but see it, we walk upon the movements of constantly changing life. The physical things that some of us were taught in school to be dead matter now have become a collection of tiny units of an inexplicable force. There is no dead matter; both in the large and in its small contours, it is always obedient to some inward impulse that makes it move out from what it is into the world of what it seeks to be.

In the universe of vegetable and animal life this same mysterious impulse is always at work. Scientists differ in their explanations as to why, in the spring, the sap moves upward through the layers of wood just beneath the bark to the branches and twigs of the tree. But they stand in wonder before the fact itself. When the flower is stood in the window with its blossoms away from the light, some strange combination of the impulses of all its parts begins to work together toward one unified purpose, and as a result the particles of the stem rearrange themselves so that not they but the flower can find the sunlight that is its goal. In obedience to the inner impulse the buds in the spring perform the function for which they were created in the fall. The birds seek their homes in the north, the wild animals go upon their search for food and a mate and a comfortable home. Everywhere this same law seems to work its will.

In the kingdom of human life we find this principle at work. Of all restless creatures man seems to be the hardest to keep content. His restless feet are always pressing toward untrodden ground. He is born and lives his life from many generations tied to the land, but deep within him there is an impulse that makes him want to master the air and to sail beneath the sea. In

spite of blunders and loss and death, this inward flame continues to burn until the submarine and the airplane appear, to give form and substance to the power of his dream.

Man has never been content with the surface of the earth that he knew best. Although he had been nurtured in it and it had become part of himself by the laws of familiar associations, nevertheless he always had within a corner of his nature a germ of something that made him feel his old home incomplete. In obedience to that, he crossed the seas and the plains and the mountains until he stood upon the shore of the last great sea for man to conquer.

Man has never been easily satisfied with the attainments of his mind and with his explanations of his world. Some have been, of course, but not all. So he has gone forth on his adventures in the quest of knowledge and a larger grasp of truth. Out of this have come his inventions, his discoveries, his new ways of doing things, and his new combinations of old forces.

In obedience to this inner drive there have always been some who have turned from the quest of material things to the vast adventures of the spirit. From them have come our martyrs, prophets, social rebels, constructive revolutionists, advocates of change, poets, dreamers, artists, and our creative spirits.

Man has crowned all of his many quests with one that has always been present, and that is the quest for God. The religions of the world as we know them are all expressions of this outreach of an inward drive for the fulfillment of itself.

In the deepest sense we can also say that God has

also been on the quest of mankind. His spirit has ever been brooding over the world, seeking an opening in any obscure soul through which He could press into the experience of a human life.

> "God is in all that liberates and lifts,
> In all that humbles, strengthens, and consoles."

In this we can find one explanation of the inner meaning of the deep mystery that lies at the center of the Christian religion which we call the Incarnation. "In Him dwelt the fullness of the Godhead bodily," is but one way of expressing the fact that God has always been on the quest of fellowship with men so as to share His life with humanity. In Jesus this pressing forward of the divine nature into an opened and receptive heart came to its fullness.

This impulse to go on a quest is also a mark of childhood and in a peculiar sense of adolesence. Youth is the time when, as far as human nature is concerned, this urge is likely to be keenest and to contain the greatest possibilities.

Youth is the period when the partial views and more confused experiences of childhood have been gathered up and lifted into the light of a larger horizon. As a result of this, young people are able to choose among varying courses the lines along which their major ambitions will move. It is the time when dominant interests become fixed and when the inner desires or wants are likely to take on something of their permanent form. It is a time of keen sensibility, of aspiration, of visions and dreams, of far-reaching purposes. All of these impulses move within the life of an adolescent without the

deadening influence of fears and conventions that are more likely to come with more mature years. We recognize, of course, that ideally this youthful urge carries on into adult life and in a fully developed middle-aged man or woman comes naturally to a higher point of intensity and achievement than can be the case in adolescence. We recognize also that there are some individual young people who have become matured and settled in their outlook upon life long before they pass into the period of mature experience. Nevertheless, in spite of these exceptions, it still stands true that youth is marked by an adventurous joy in new discoveries.

We do not need to take space here to list those many achievements in all areas in human life in which youth deserves the credit of outstanding success. In the arts and sciences, in travel and discovery, in military exploits, in intellectual attainments, in sports and athletics, in constructive business achievement, in social reform, in moral and spiritual enterprises—in all of these, history is dotted with inspiring examples of this intrepid urge within the soul of youth.

The Educational Implications

The universe then, as shown in this rapid sketch, is geared up to an inner principle which is also a part of our own human nature. This inner drive that impels every part of the universe forward in search of something else, even though it knows not what, must be fundamental and important and worth taking into account. It must mean something for education. It ought to have significance for religion. It should enter into our consideration as to religious education as a whole.

For the Christian education of adolescent life it certainly seems that it should have a central place. Just what that place is, the laws by which this inner principle can be used to the best effect is something of which we at present are not at all the masters. For the remainder of this book, some of the implications of this central principle will be discussed.

For the present discussion we know that, while human nature has within itself this urge that sends it from where it is on its quest, there is nothing within that human nature to determine what the major purposes of life are going to be. That is to say, the inner nature of man does not predetermine that one man shall seek the North Pole and another shall seek to own the winning horse in the Kentucky Derby. While the resident forces have something to do with the capacity of the individual, the choice of the pole or the horse depends upon the circumstances of the individual's life once he is launched into the world. To determine the circumstances under which choices among many possible purposes are made is the center of all education. Whatever the laws may be that determine whether one ambition or its opposite gets fixed in a human life, those laws are all-important.

Further, we know that the conditions under which we have chosen the one or the other of these possible lines of choice have so far been largely matters of accident. The silly old rhyme that said something about the ease with which we lead a horse to water compared with the difficulty of compelling him to drink somehow found the center of this matter of motivation. The same old rhyme referred to the difficulty of send-

ing a fool to college and compelling him to think. We have discovered that others than fools in mental capacity go to college without having learned to think. The reason is found in the fact that motivation is so largely a matter of chance. For example, the father who is interested in art may accidentally make the first experiences of his child in this direction happy and satisfying and the child may follow in his father's footsteps. The first contact of the child with the father's controlling interest may take place, however, on some day when the father is worried about his finances or his wife's health or the poor reception given to his last picture, or when he suffers from a headache. *The art of human living has not yet come to the place where that parent would no more think of introducing his child into the sacred presence of a great controlling interest like art, when feelings like that are in his soul, than he would take a piece of dirt out of the child's physical eye knowing that the germs of some disease deadly to human sight were on his own hands.* By mere accident the parent may turn the child against his own life interest, while that same child, in the street, in the playground, at the church, in the school, may accidentally find himself in the midst of a happy experience and so build into his own nature his own vital appreciations. The result of this is that he may become a town loafer, or a renowned athlete, or a medical missionary, or a country pedagogue, any one of which would be equally distressing to his fond father who wrings his hands and confesses that he cannot understand what the boys and girls of today are coming to! "Why," says he, "look at the time I have taken to teach my boy color and per-

spective, and the money I have spent for his equipment, and here it is, dusty and mussy while he 'galavants' away at the coat-tails of that so-and-so."

This boy learned, as we must all learn, while going under full steam in pursuit of some quest of his, the object of some desire. *In that seemingly simple fact lies the root of education.*

CHAPTER THREE

THE MOTIVATING POWER OF RELIGION AND THE CHURCH

IN DISCUSSING the motives of men the place of religion must now be considered.

What Is Man?

In spite of the little that we have learned about the universe as a whole, we do believe that human life itself is the event of outstanding importance. The creation of man with his endowment of capacities was an adventure on the part of the creative God. How or why this adventure took place we are not now concerned to consider in detail. The fact is that man is here. His capacities are within him. His past achievements are there for all to read who will. He is still on the move. The future of his attainments is hidden behind an alluring veil that some of us aspire, above all else, to live long enough to see partly pulled aside. As far as this being that we call man is concerned we are fairly certain of a few things about him; of much we are uncertain; many things that we once thought settled have gone back on us in the severe test of experience and of investigation; but to some such things as these many of us feel willing to tie ourselves.

For one thing, this human life of ours is capable, for the bulk of human beings, of something far better than

the achievement of the present. Human nature has the capacity, and, so we believe, the destiny, to achieve a level of personal experience that is not yet reached. We have glimpses of what human nature can be. Certain rare moments of purified purpose, of shared experience, and of creative power have come to us, ourselves. We have felt at those high moments that the disciples of old were much like us when at their own hour of holy vision they said, "Lord, let us stay here. Let us build three tabernacles." They reached out, awkwardly it is true, and with a certain spiritual "blind spot" as far as other important values were concerned, to snare the holy hour and enshrine it in something permanent. We have all felt that way. Or, we have read the written record of the unique souls of past times. In it we have caught a sound of what seems like a lost chord of Humanity and we have longed for the keys of experience to play it again and forever! We get buffeted by hard facts of human failure and shame; we are outargued sometimes by the cynic who has so many facts to support him. We are told that even these few bits of evidence that we treasure have been exuded from our glands or from some pathetic illusion. In spite of all, we hold to them, and believe that if the music was in the keys once—only once!—it will come forth again, and in a volume to charm the world.

Further, this human being has within himself some urge that sends him forth to conquer the world, to unlock its secrets, and to make it answer to his will. What this inner spur to conduct actually is we have only begun to understand. But we know that it is there. We see it at work, casting up its mounds of human achieve-

ment, like some mysterious earth-dweller in the fields of experience. Our chief concern should be to find out, if we can, something of its inscrutable ways.

Again, in obedience to this inward mainspring, man has created somehow many of his own handicaps. Greed, Force, Machines, Dead Routine, Fears, are some of these. These have become the spawns thrown up as pernicious and pervasive by-products of his own creative energy. The world around him has created some and his own lack of proportion in his views of life has erected others. But there they stand, solitary and often unseen masters within his soul; they generate fear instead of creative joy; they turn artists into advertising experts. As a result of all this the task of supreme importance is to release these bound capacities of the soul. If this can be done, all other problems of invention and discovery will find their own solutions in ample time; if this be not done, all else will finally reveal on the housetops the vanity that is within it.

What Is the Place of Religion in Man's Life?

The place of religion in this enlarging and releasing of the resident forces of the human soul must be considered. Does it have a place, and, if so, what is that place?

So far as we now know, the life of an animal is marked by a complete sensual absorption in the activity or need of the moment or of an expected physical experience. The connection between one such act and that which went before or is to come after is a purely mechanical and habitual response of the nervous system. There is no sense of end or purpose. There is no sense

of meaning, or desire to attain such. There is no interpretation of values. There is no labor for a conscious end. There is no self-control in the sense of denial of a present desire for the sake of a reasoned and larger good in the future.

Human life is different from that of an animal because it puts into sensations that in many ways are similar to those of an animal, *meaning and purpose.* Even in its earliest and most primitive forms, the life of man is marked by these foregleams of purpose and significance. These acts that have such a meaning are the rudiments of religion. They may be on a very low plain, both of intelligence and of feeling. They may not have in them any of the elements out of which the higher forms of religion are made. But they are the basis in human capacity, out of which a higher type of religion can but does not inevitably grow. As the mumbling chatter of an infant is not in itself eloquence and wisdom but the foregleams thereof, so it is with these basic acts; any act or experience which carries along with itself, in the experience of the individual, its relationship, conscious or implied, to some purpose or meaning or experience larger than itself is a rudiment of religion.

This sense of value, of meaning, and of purpose—for purpose is usually implied—forms all the genuine religion a man ever has.[1] If life means nothing more to him than "to eat and feed," then these experiences are

[1] It should be kept in mind by those patient enough to follow this discussion that the word "religion" is used here in its general and not its specific sense. The Christian religion is not referred to particularly, neither is Buddhism nor Mohammedanism.

his "religion," using the word in its broadest sense. If the end of it all can be described for him in the words

> "He's drunk up his drink,
> An' gone to bed,"

then the measure of that desire or controlling interest is the measure of his religion, and so, of his life itself. If "world domination or downfall" be his life purpose, then that is his religion. The ideas, pictures, hopes, desires, or dreams to which a man's mind retires when the rubber band of external necessity is withdrawn; the inward impulses that will inevitably work themselves out into his contact with that external world and control his contribution to it—these are his religion.

In proportion as these interests and purposes are small in their range a man's life is "cabinned and confined"; as they widen and take in larger circles than one's own concerns and reach back into the past, out into the future and deep into the personal, social, and divine aspects of life, a man's life widens, deepens, and takes on an eternal and a cosmopolitan outreach.[1] The universe to him may rest entirely on the animism of the primitive man, or the mechanism of a thoroughgoing materialist; it may be only mind, as it is to a Christian Scientist; he

[1] It seems to the writer that this way of viewing religion includes, rather than excludes, such partial views of religion as have sometimes been looked upon as the complete definition of religion itself; such definitions as "a sense of dependence," morality touched by emotion, a means of securing salvation, one's sense of relationship to a higher power such as gods, or God, are or may be partial experiences within the more inclusive experiences set forth in this chapter. This identity between one's religion and his consciousness of a meaning, or interest, or purpose in life will be made use of in the practical suggestions that appear in Chapters VII and VIII of this book.

may center it all in a Supreme Being who is like himself in his human passions, or an arbitrary being, or an easily offended potentate, or an arbitrary and selfish ruler, or one who deserves the name of Father as pictured by Jesus Christ. A man's religion, then, may be measured by two factors in his own experience—*one, the range of his own consciousness of meaning and purpose and value in the universe; the other, the vitality of the experience by which he continually and intimately relates himself to that central significance.*[1] When religion has this place in a person's life it gives some purpose to his existence—"integrates," as we say, his personality, helps to release his powers, and starts him on the way to his best creative efforts.

What Is the Place of the Christian Religion?

In the light of what has been said thus far, the Christian religion must now be considered. We must think of the contribution that it can make to this enlargement and enrichment of the inner life of man. There is much one could say here, and there are many grounds for discussion and argument and controversy. There are a few considerations that seem to be basic to the problem we are considering in this book. Some of these will now be stated with a clear recognition, of course, that they do not exhaust the fields of thought to which they belong and that many sincere students of history will read the record differently.

For one thing, the religion that we associate with the name of Jesus by calling it Christian has proved for

[1] In Chapter VI there is an attempt to deal with the elements in any experience that make it *vital.*

nineteen centuries its unique capacity for releasing and empowering the human spirit. We believe that without any hidebound devotion to a religion simply because he has been brought up in it, one can say that no other religion in the world can compare with it in this regard. Its capacity to work this unique transformation in human life has been clearly revealed at every stage in its history. As any student of events knows, there have been times when this free sway of the central message of Jesus over the heart has been interfered with. Christianity has fallen under the sway of the state and so has become the instrument of oppression, as in ancient empires and sometimes in our own day. It has at other times become identified with some fixed view of truth as wrapped up in the napkin of a creed or a theological formula, thus losing the original and creative spirit which marked it both at its birth and in its times of greatest reconstructive power since. Sometimes it has been dulled by formalism and so lost its contacts with life. At other times, as today, the agency that expresses it has been bewildered by its divisions and by its confused thinking; that agency has often given approval, in its name, as it does now to a large degree, to nationalistic selfishness and economic and industrial exploitation of the resources both of the natural world and of the human soul. All of this and more can be said against the religion that goes under His name in the world. Nevertheless, this original religion has survived in spite of these things, in its peculiar ministry of redeeming completely, in all reaches of its experience, the life of man.

This religion came into the world through the life and ministry of a historical character called Jesus Christ.

We have wrangled and parted company from each other in our stumbling efforts to explain him, but we all know that somehow he, in his own experience, got to grips with the realities of life, with the certainty and experience of God, with the ways of God in the forging of a soul, and with the purposes of God in the destiny of the universe as no one else had been able to do.

We know that in his person and message there is the one legacy that the world needs. He has won his outstanding victories in saving men as he has given them new and transforming purposes. In this sense he holds the answer to the enigmas of our day. His motives and purposes have never failed, when given a fair chance, to release and empower men. The question then we must always ask is this: *how can the wisdom of his answer and the courage to apply it become a part of our common human life?*[1]

What Is the Place of the Christian Church?

The Christian church, in its many branches, stands in the world to help mankind to achieve the religion of Jesus. Other agencies help but the church is the largest and most widely extended. It has this as its one avowed purpose. Its victories and its failures both lie at this point. The church has found its unique and constructive achievement in proportion as it has turned men's minds toward far-reaching purposes in individual and social life, and has failed when it has turned them inward upon narrow and selfish ends. It will render its

[1] The educational process by which this question may be answered is discussed in Chapter VI and practical steps toward utilizing that process in Chapters VII and VIII.

largest service in the future in proportion as it turns its effort toward establishing on earth the Kingdom of God.

"Is this the best of all possible worlds?" has for a long time been one of the problems of philosophy. It has, however, been more than that. It has also been one of the questions of genuinely practical affairs. Men who are concerned for the welfare of themselves alone, and no more than that, have thought long and earnestly on this question. Those who have been moved by an impulse of social goodwill have made it one of the most important issues in their lives. It is a question that thinking men have never been able entirely to avoid. Can there ever be "the good society"? And has the church any business in motivating men for achieving it?

One of the earliest directions in which human dreams have turned is this. It takes a large book to give any detailed account of the Utopias that have been created by human minds. It has been a sort of protest on the part of man against the conditions of his own time. Plato developed his ideal republic out of this inward impulse. The economists who have tried to foresee the course of human events have been interested in this question. The poet saw it in his dreams of the parliament of men and a federation of the world. It lay close to the soul of John on Patmos when he said, "And I, John, saw the Holy City, the new Jerusalem, coming down from God out of Heaven prepared as a bride adorned for her husband." Back of the modern dreams of a warless world, of social justice, and of a friendly and untrammeled humanity there lies this idea—that somehow there can be and must be a human society that,

for its corporate and its personal life, is at least far better than that of today.

In the early church, of course, the new recruits to Christianity gave very little thought to the social order of the world to which they belonged. Many of them were under the influence of the ideas of the early apostles that the present world would soon be destroyed, and that a new and spiritual age under the direct and personal control of Christ would be established. The civil authorities of their day even persecuted them for this faith or put them to death.

At another stage in the church's history it set itself to the idea of building up a world social order in which the state and the church would be one and the same.

Following this there came a long period in the history of the church when the emphasis in the church's teaching was upon a future life in some other or different world, and not upon any efforts to change seriously the conditions of this. Life in this world was looked upon as something to be tolerated or at least endured for the sake of the preparation that it would provide for life in the next. The conditions made necessary by life in this world were even regarded as sinful in themselves and as opposed to the ideals of the spiritual life. To a large extent this idea still prevails in many sections of the church's life, and to many people it is not possible to think of religion except solely in terms of this preparation in the life of one world for an experience in the next. In some cases within the church this attitude to the present world has led to a violent antagonism to it because of its contrast with the conditions of a truly religious experience.

There has developed recently within the church a radically different attitude which says that the real purpose of the church's life is to teach ideals that will slowly but inevitably transform the world around it. According to this purpose the church would avowedly undertake a reconstruction of the world in which it is placed.

The Church's Social Purpose

One of the most significant expressions of this idea is in the social creed of the churches, which is the most far-reaching pronouncement upon world reconstruction that Christian agencies have ever made.

It must be admitted, of course, that this attitude of the church to its own social surroundings is comparatively new, that it has not yet gone far in permeating the actual attitudes, teaching methods, and practical accomplishments of the church, and that within the church itself there are powerful forces opposed to this point of view; in many a church gathering a social creed of this sort, when considered and adopted, has been vigorously fought by some of the best and most loyal members of the church. This, however, is one of the most significant changes that has ever come over the life and mind of the Christian church. What its outcome will be and how rapidly it will move forward no one can foresee; but one cannot escape the belief that the forces in Christian experience, in intellectual grasp, and in a comprehension of the spirit of Jesus Christ out of which this movement has grown, are too deeply rooted for them ever to retreat or to fail in making a reasonable and constructive advance in the future.

In this connection it would be fair to say that religious education has thus far quite largely ignored the social implications of its own message. While this is not entirely true today, it was almost entirely the case up to perhaps fifteen or twenty years ago. This is not to say that there have not been for a long time lessons and courses that deal with the practical ethical outcomes of the Christian religion. For a long time, nevertheless, the teaching of religion centered around the same preparation for a future life that prevailed in the general experience of the church. Religious education reflected in this way the general attitude of the church. For a century and a quarter, the teaching ministry of the church was carried on without any serious effort to face up to the social or the broadly human outreach of Christianity or to use the educational method for achieving social ends.

In the meantime, however, human society went on its way, working its will and proving itself to be, after all, the most effective educational enterprise in the world. Whether the church, the school, or the home will seriously concern themselves with the creation of motives, purposes, and interests or not, our vast social forces do carry on their work of educating the motives and desires of people. While a college professor may labor for months in developing a genuine love on the part of his students for his own field of knowledge, the total campus situation motivates those students in the direction of football within a few weeks of their arrival. In spite of the influence of the strongest Quaker parents upon the child's attitude in regard to war, the first regiment that marches down the street with natty uniforms, regular

step, and shining arms, surrounded by the setting of complete and hearty social approval from the sidewalks, is likely to educate that boy's motives with completeness and dispatch. Even if there had been far-reaching educational forces in the United States previous to 1928 that had been seeking to breed religious tolerance, the election of that year would have been in itself a dramatic spectacle and a vital and absorbing experience with deep undercurrents of motivating power in exactly the opposite direction. It is undoubtedly true, as Dr. Coe has pointed out, that any great change in popular attitude never takes place in the church at the command of historical scholarship "but only at the command of a pervasive experience." The most pervasive experience that men have is the experience of social situations of all sorts in which they find themselves, to which they have to adjust themselves, and out of which they have to find the outcome of their own lives.

For example, one of the most effective agencies of social influence is our modern system of industrial life and activity. This vast and far-reaching enterprise has brought about many changes in our lives. As Dr. Coe sums it up: "This system, originating in the West but now spreading to the Orient, reorganizes human relationships in a manner that is almost revolutionary. It shifts populations from place to place; it dissolves old connections and creates new ones, separating men who were together and bringing together those who were strangers; it produces a large-scale consciousness of one another—ultimately, it seems, an almost feverish consciousness—but without ever making the reorganization of human relations any part of its main business. That

is, the all-absorbing industrial system is not organized and run with reference to its main output, a changed humanity; we are not in business, as has been said, for our health; and this inversion of values, at first not clearly foreseen, or intended as a philosophy of life (but only practiced), is now becoming a clearly conscious and, in the Western world, a generally accepted interpretation of our own worth. We are taking our occupations seriously."[1]

This system produces, as just mentioned, a changed humanity, and that after all is the most important industrial product of our time. This is but one example of the established ideas and practices by which our lives are controlled. The social scientists call these mores. The word "mores" has been defined by Professor Jensen as established usages which are more than unimportant and insignificant uniform ways of acting; these usages have become established and around them strong beliefs and feeling have been built up. The influence of these established and accepted ways of living and thinking constitutes part of the very profound and manifold influence of human society upon its members. It is in response to these that we have accepted certain ways of thinking and acting. Our ideas in regard to such matters as aggressiveness, looking out for "number one," the assumed inferiority of some other race and the superiority of our own, patriotism, what constitutes a really successful life, the relative merits of an art career that produces only a modest income and a business career with a large one—these and other established ways of thinking have been built into our lives by this social process.

[1] Coe, *The Motives of Men*, page 48.

The importance of all this for education can be readily seen. There is deeply ingrained in the nature of man the law that he should get his deepest impressions and his most permanent attitudes as to the nature of the world and the meaning of life *from those activities and interests to which he gives the largest amount of voluntary and continuous effort. Human society, therefore, is, as has been said, an educator of far-reaching power in itself.* Whatever the church has tried to do in Christian education has found itself affected seriously by this educational enterprise going on in social life.

The church fortunately has not been indifferent to this issue. It has been much alert and has seen the significance of all that this problem involves. Forty-one of the Protestant denominations through their official representatives in the International Council of Religious Education have recently adopted a thoroughgoing and inclusive statement as to the objectives of Christian education. Included in this list of seven major purposes of a general character, there is this:

Religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the Fatherhood of God and the brotherhood of man.

1. Religious education seeks to lead growing persons to develop a reverence and respect for the personality of other human beings.

   Attitude of respect and love toward others; respect for differing viewpoints; recognition of the implications of brotherhood under the common Fatherhood of God.

2. Religious education seeks to guide growing persons in the interpretation of life in the social order in terms of religious ideals and implications.

   Recognition of the social implications of the Christian gospel; the responsibility of every member of a group for the well-being of that group.

3. Religious education seeks to develop in growing persons the motivation for the achievement of a Christ-like response to social situations and problems through a recognition of the religious implications of all social living.

   Conviction that the common Fatherhood of God makes a difference; seeking to work with God in the doing of his work in the social group; religious sanction for right conduct.

4. Religious education seeks to develop in growing persons the ability and desire to participate in the achievement of social righteousness in the situations arising in the present social order.

   Responsibility for the social order in which the learner is now placed; active participation in making it more ideal.

5. Religious education seeks to guide persons to wholehearted participation in bringing about constructive advancement toward the ideal of the Fatherhood of God and the brotherhood of man.

   Constructive criticism of the present social order with a view to improvement; willingness to follow out the implications of love; acceptance of responsibility to promote changes toward the coming of the Kingdom; willingness to

endure personal hardship and loss for this ideal.

6. Religious education seeks to develop in growing persons that large-group consciousness which includes in its scope the entire human family.

The burden of the prophetic message from ancient times to the present day is that the love of God extends to all his people; that the principles of brotherhood must extend throughout the entire Christian family.[1]

These objectives would not be significant if they were destined to remain printed in a bulletin and to be used merely as the starting point for speeches and discussions. These objectives are to become, however, the working tool or measuring stick by which all the pieces of material and life experiences in the new curriculum of religious education will be measured. This means that not immediately, of course, but ultimately the process through which twenty-one million pupils in the church schools of North America will move will provide as one of their expected outcomes "a participation in and a constructive contribution to a Christian social order."

The church, therefore, has faced this issue in a general way. How far it will be willing to go in squaring up to the implications of all that it has already accepted remains to be seen. When this time comes, as come it will, the church will face the most severe and far-reaching test of its right to survive as a potent factor in human affairs that has come to it perhaps since it lost much of its soul at the "conversion" of the Emperor

[1] These objectives are amplified by Dr. Paul H. Vieth in his book, *Objectives in Religious Education*, Harper & Brothers.

Constantine. This sort of objective for the church's educational program means that the church is gradually moving away from the position in which it thinks of the individual Christian as an isolated member in the social order; by this abandoned view the development of Christian personality could have been entirely an individual affair and so would deal only with the self-development of the pupil. The church has come to recognize the fact that human beings are never human beings in their fullest sense except in association with other members of the human race. They develop their highest capacity only as they have opportunity to associate with others. This is a law of social development that is not yet fully realized but is gradually coming to control the thinking and the policy of the church.

If this be the case, the church can no longer build its program from the so-called individualistic point of view. It must take into account the social forces by which the individual lives and moves and has at least a large share of his being. This being true, *the purpose of the Christian enterprise cannot stop short of the transformation, in accord with Christian ideals, of society itself.* The power of these organized and established ways of thinking and acting that we call mores is so great that no enterprise with such far-reaching purposes as Christian education dare fail to take account of them; when it does it is compelled to take a vital interest in the community, its institutions, and the social forces that have so much to do with the development of inner attitudes and motives. So our goal will be nothing "less than the control of the socializing processes in the in-

terest of Christian character building."[1] Alfred Zimmern has said: "Man's desires and needs have brought about a world-wide civilization. His next task, is to create its institutions."

Is Such a Purpose Practical?

It will at once be said by many that such a transformation cannot take place and that "the thing can't be done." The only two reasons for this assumption are that it has never yet been done and that all the events indicate that it will be a hard thing to do. Such arguments, of course, have been used vigorously and with what seem to be convincing power against every proposed change and advance that the world has known. Such arguments were at that time exactly what they are in this case—*purely dogmatic statements* that rest either upon inertia or prejudice but need not be completely convincing; they should not be the last word in the discussion. For one thing, there are no doubt unseen and unrealized forces within our present social and industrial system more ready for its own reconstruction than appear upon the surface. It is a frequent experience for groups of business men who sit in the seats of the financially mighty to turn from their consideration of methods for increasing their material wealth to ask themselves point-blank the question as to whether our human social system is building a sufficient foundation of character to be able to endure. To mention these is to say nothing of the large number who have become vocal and outspoken and even constructively active in bringing about a change. It is the sure conviction of many that such resident forces as

[1] *Religious Education*, January, 1930, p. 170.

these merely await the summons of some constructive plan that has a reasonable basis of success for them to rally to it.

Further than this we have never yet tested the reconstructive power of youth when it faces reality in terms of the unfinished social tasks of our time. Leaders of the young life of the church have not yet sufficiently sensed the need or devised the plan by which this task could be effectively shared with the young life of the church and laid upon its heart. There are indications of many kinds that these leaders do see the significance of this issue and are creating ways by which the young life of the church may be enlisted in its solution. The way has not yet been found, but it is pure prejudice and dogmatism for any one to declare that it will not be found.

Even though the task be, as all must admit, a difficult one, and even though it must take a long time to bring about any sort of solution, nevertheless, there would be far-reaching educational values in facing it. It may be that one reason for the lack of vitality in the church's appeal has been the fact that it has had the heroism squeezed out of its challenge. Men live their largest life as they are caught up into the current of large issues. It took an issue like slavery, for example, to bring out the greatness of Harriet Beecher Stowe. The vitality of her contribution was not at all lessened by the fact that in her own expectation the slaves of her country would not be free until her own grandchildren were grown men and women. She was willing to see something in the distance that could not be realized in her own lifetime. She is but an example of countless

others who have seen from afar something to which their lives were given, but which they knew would not appear in all its fullness during their own lifetime. It has been so in the cause of temperance reform. In the abolition of child labor it has been the same. In the banishment of poverty, in all struggles against human disease, in the cause of public education, in the spread of democracy, in these and in many other ways progress has come in proportion as increasing numbers of people have been empowered by a constructive purpose. They have not exacted of their cause the certainty that they with their own eyes would have the egotistical reward of seeing it succeed. They have asked of their cause only room to draw a sword, space in which to fight, and ground on which to sell their lives for it.

He would be a pessimist indeed who would say that with its many opportunities the young life of today is less able to respond to such a challenge. When one thinks of the youths of the ages who have given themselves, even to hopeless causes and to misguided and futile enterprises in pursuit of their ideals, one cannot help but thrill to the possibilities of what this modern cause might be in their hands. In front of the barricades of futile as well as beside the council members of successful revolutions, in the swamps that prove the end of ill-starred expeditions, in the attics of poverty to which they have been drawn by beautiful visions, young people of the world have died. They have given their lives without complaint and surrendered for their dream the most precious of all treasures—themselves. What can we say then as to the potential power wrapped up within the dream power of youth when this central aim

of modern Christianity once enlists its idealism and its devotion and becomes the spear point of its religious faith? *When such a constructive purpose as building the Kingdom of God becomes a moving impulse, both in general ideals and in practical achievement, as an expression of youth's search for adventurous living, then significant changes will come upon the church and through it to the world. For such an opportunity the central purpose of the original religion of Jesus waits.*

CHAPTER FOUR

THE MOTIVES OF MODERN YOUTH

ANCIENT Palestine and the country around it were frequently overrun by soldiers and suffered the results of wars in which it had no concern, because it was placed by nature midway between two great civilizations, Egypt and the East. As those two forces surged against each other Palestine was churned up by their marching feet.

For centuries Belgium has been trampled on by the nations of Europe in their warfare with one another. Torn by issues in which she had no real business, she has been the center of every widespread conflict, because nature placed her at the very spot where contending powers must stand if they are to come to grips with each other.

As with these, so it is with that period of life that we call youth.

All Contending Forces Meet in Youth

Youth is the period in which the many currents that have gathered up in the past must contend for their right to pass over into the future and to survive. If some of these currents are in sharp conflict with one another they must fight it out not before the eyes but at the very core of adolescent life.

All the issues of the modern world work out their

will upon this field—namely, our industrial conflict that goes on so much of the time beneath the surface and occasionally flares up in a strike that brings bloodshed or a street parade of communist workers whose placards make even the most sedate dowager of a protected class wonder "what the world is coming to"; the sharp issue that is drawn by our prohibition policy and the settlement that must be found sooner or later for the questions that arise; the "anti-monkey" laws that have been forced in some states to regulate what shall be taught to youthful minds; the Fascist philosophy of the present ruler of Italy that has been worked into the ideals of organized groups not only of boys and girls in their teens but also of children under twelve; the communistic ideals for world reconstruction of the proletarian régime of Russia—all these and scores of other currents that come down out of the upper reaches of the past and reach out for their own perpetuation in the wide expanses of the future *must pass through one narrow bottle-neck of experience, and we call that youth.*

All Quiet on the Western Front constitutes a picture of the tragic issues of this conflict in regard to war. One reads it with an overwhelming sense of the cost that youth must pay for the warfare that goes on in its soul over currents created by an older generation that surge up out of the past and contend for the right to pass on as permanent factors in the future. Yet "The Western Front" is after all only a symbol of a more widely flung and more constant battle line—the line along which the conflict never ceases and where there is no armistice, the line of fear and hope and struggle beneath the surface in modern youth. The high school and college

suicides of our time (and the number has had an alarming increase in recent years) have two ominous things about them—one, the tragic emotion that leads to the suicidal act itself; the other, the fact that to parents, teachers, and closest friends the act is totally unexpected. "We knew of nothing to disturb him," report the parents; and his teacher or dean says to the reporter, consulting first his card index (that damnable device that has done so much to mechanize our modern education): "His grades have been nearly all A's. We know nothing to account for such an act on his part." All of these elders would have reported "All Quiet on the Inner Front" when all was not quiet, for on that "front" it never is. The struggle is not always sharp and deadly enough to produce some tragedy like suicide that even the general public will call "a terrible thing, you know"; but it constantly produces its lesser and unrecognized tragedies of surrendered hopes, of frustrated purposes, of ideals abandoned, and of failures and inferiorities accepted.

These many contending forces and confusions of cross-currents come to a head in a period of life that has its own unusual qualities. It is a period when the tendencies that have been set in motion in childhood, acting upon the original endowment of human nature, and molded by conditions that surround adolescent life itself, mature into the habitual attitudes and conduct of adult life. It is a time when the deep laws of character growth operate at high speed and to decisive ends. It is a time when the purposes of life get fixed. It is the time when there takes place, or fails to take place, that modern miracle called by many educators the integration of a personality.

It is the time when, whether any educational institution tries to do it or not, the world in which a boy or girl lives does educate his emotions and so lays the basis for the motives that are finally to govern his life. Such is, in brief, the sort of inner world into which these contending currents of life come.

What Has Been the Outcome?

What can we say as to the results of all these conflicts and confusions in the inner world of adolescence itself?

It is easy to say much, and much that is true—in spots. Most of us, or all of us for that matter, see only sections of modern youth—and we tend to see those sections through the kindly haze of our own prejudices. It is easy to draw general conclusions on a narrow basis of facts. Some newspaper reporters are prejudiced against prohibition; their social associations with those who drink have likely created their prejudice. They are fairly certain to meet young people who drink; thus they draw the conclusion that all young people are in the hip-flask business extensively. Those of us who are on the opposite side of the issue are in danger of the same error. Our social contacts have likely set our minds in the direction of sobriety and certain other types of moral conduct. We do not want our preconceived ideas upset any more than the reporter does; we are most likely to meet young people who take the same side of the moral issue that we do; and so our report is that young people of today are a moral and high-minded and worthy lot—just like us, in other words!

The net result is that it is an extremely difficult task

to draw any adequate picture of just what the present situation is in regard to modern youth. The following suggestions are put down, not as any final or complete answer to the problem, but as some considerations that serve the purposes of the present discussion; at the same time they rest upon rather wide contacts and patient observation on the part of the writer and many others. While some persons declare roundly that modern young people are a good and wonderful lot, and others that they are going to the bad at unheard-of speed, the truth would seem to lie somewhere along the line of the following suggestions:

There is a fringe of modern young people who have cut loose from all restraints. They are out to find a way of life that is different from that of their elders and also a violent protest against it. Some of these are flagrant in violating all accepted moral codes. They rejoice in the fact. They seek self-expression and believe in the gratification of any felt desire. Some of these—how many no man knoweth—first violated the moral code without really sensing what it was all about (which fact is more an indictment of society than of them); then, seeing where they were, their mental make-up was such that they justified themselves by a violent antagonism to society itself; they found a ready weapon in certain modern literature and adopted its preachments about liberty, freedom, and self-satisfaction as the handiest cudgel with which to defend their own acts.[1]

[1] Whether the moral outrages of today are any more numerous than in the past or merely more widely talked about no one can say. The writer hears many stories of modern depravity but has yet to hear any tale that does not parallel some incident of which he heard in his

Others in this group are sincere and intelligent opponents of present and accepted standards. They revolt, not to justify their own conduct but because they have seen the undesirable outgrowths of conventional society and have protested against adult efforts to hold them in conformity to it, first by their intellects and then by their acts.

How large a proportion of the whole this fringe is no one can say. There would be general agreement, however, in describing it, not as the whole garment but as only a fringe.

There is another fringe of modern young people who are genuinely idealistic and high-purposed. They have been made so by many forces that have operated in their lives. They have had a genuine and not a spurious culture in their study of science and literature and art, so that out of it they have gained something as to the worth and dignity of human living at its best; a home of broad contacts and unselfish spirit has helped them. With many the church, the Sunday-school, and the young people's society have laid constructive hands upon them; for others the central creative influence has been a Christian association in the home community or in the college center. Others have achieved through summer conferences and summer camps, under wholesome leadership, an outlook upon life that combines vigorous and intelligent self-expression with the adoption of high ideals of personal and social living.

There are many of these in our complicated mass of modern youth, but the actual proportion no man

boyhood years in a small country community that was at least up to the average in its standards.

can say. Many believe that the word "fringe" is not adequate to describe this group. But for our present purpose we will let it stand.

There is a great mass of modern young people who are neither "hot nor cold." They are neither visionary nor especially sodden. They are capable, however, if freed from the dull conventional ways of thinking and living that society imposes upon them, of becoming either. They form such a large mass and they vary so much from one age-range to another that they are difficult to describe accurately in a brief space—or in any space, for that matter.

They are likely to be reproductions, to a large degree, of the adult society to which they belong. They are subject to its moods and prejudices. If that society is "against the nigger" in the public schools, these boys and girls will take the same attitude, as their "strike" in Gary, Indiana, a few years ago demonstrated. The *Canadian Student,* speaking for students of its constituency, put it in a recent issue: "What is agitating the minds of students most? This question was asked at the Christmas Conference of the Central Area Committee. We found that we were not frightfully agitated about anything. No public issues are rousing us to indignation; no educational policies stir us to rebellion. We have no 'bow of burning gold,' no 'arrows of desire,' no passion for the building of 'Jerusalem' . . ." As has been said elsewhere by a candid friend of modern youth, "most modern young people are not in 'revolt' at all, or if they are, it is a revolt against the ordinary decencies of life and not against the injustices that lie deep in modern society."

Their power and their danger both lie in their mobile susceptibility. Their power lies there because human history shows a few examples of what masses of youth can do under the stimulus of some controlling purpose; "the Children's Crusades" of the past can be duplicated in spirit in many instances from modern life; the power of a high school code, created and adopted by the student body and not only engraved upon the wall but enshrined in the hearts of pupils and teachers and curriculum, to change the life of the school, and other instances but express this purpose.

Their danger lies at this point also. Unless some creative purpose be installed within them they conform. They become the vast mass of unthinking adults who accept the past without critical evaluation; they become intelligent and efficient cogs in an evolving society that they have never sensed in the large; its origin they see not; its destiny, as it rolls them onward, they do not ask. They "vote the ticket," they "support the war" for reasons that they could not analyze if they had the spirit to try; they fit into the machine of industry and of commerce; they are controlled by mass opinions; and —some dark night when the half-hour of Destiny strikes in their emotions just right, they batter the door of the jail and hold one end of the lynching rope. That is, a few of them do, and the rest, removed from the social conditions that produce such horrors, exclaim about it in standardized terms. Such is their danger—and ours!

The young people of our day have been born into an acquisitive society and so they quite naturally succumb in large numbers to its standards. Those standards set up the getting of things as the goal of existence;

promotion, recognition, social esteem, and consciousness of success are built upon the extent to which one has been able to acquire things. Therefore, any agency like the church, the school, or the home that seeks to set some ideal of inward worth or of creative effort as its standard for measuring success in life must face a heavy handicap.

Young people hear a great deal about liberty and freedom. This, let it be said at once, is a different sort of freedom from that for which our fathers stood; in that case it was largely political freedom that led one to enlist in a cause and give his life for it; the personal element was often of secondary importance. The freedom so widely advocated today is largely or entirely personal and is only occasionally tied up to anything larger than one's own interests. It is easy, of course, for us to think that our own age is more largely a time of change than any other. Changes have always taken place in human life and they ever seem most rapid to those who are bewildered by being in the midst of them.[1] But there are physical and economic facts that have meant a more rapid increase in freedom for young people in the last quarter century, as far as we can see, than ever before. More people have experienced, by the genius of a Detroit inventor, the psychological change of passing from a "no-car" to a "one-car" family; what shall we say of the subtle advertising that appeals to our egotistic desire to be a "two-car" or a "three-car" family?

[1] It is reported, but on what evidence this witness deponeth not, that on their way out of the Garden of Eden, after their expulsion from it to the regions of hard work, Adam consoled his wife with the philosophical and far-sighted remark, "You know, my dear, we are living in an Age of Transition."

Power, speed, economic independence much earlier in life than in the past—all these have left their marks upon the wills, emotions, and habits of a generation. In the midst of this there has come for many youths, growing rapidly in all this change, a confusion between the freedom to achieve more largely in obedience to intelligent and well-known purposes on the one hand; and on the other, the impulse to act at once as one pleases in obedience to any strong inward urge.

For young people of today there is, in an unusual degree, the moral conflict between inward urge and conventional demand.[1] In the difficult adjustments that center around sex this problem is perhaps most acute. Inward nature decrees that somewhere between fifteen and eighteen years of age complete sex expression is not only possible physically but also desired. Outward society decrees four ways of torturing such a situation: first, it decrees that by its own educational and economic standard such a sex experience is for many young people not possible within marriage until somewhere between twenty and twenty-five years of age, and in many cases later; second, it decrees that complete sex satisfaction outside of marriage shall exact more severe social punishment than violation of any other social code; third, it ordains that in its educational institutions, such as the home and the school, youth should acquire only a pittance of ability to absorb his energies and interests in his own creative activities, thus leaving him exposed, like the swept and empty house of the New Testament parable, to the seven bedevilled winds of chance

[1] See a more extended treatment of this matter in Overton, *Youth in Quest*, Chapters I and II, The Century Company.

interest that may blow through it; and fourth, it proceeds by a sort of diabolical cunning, after sex has been given an added lure by a false secrecy regarding it, to devise the most seductive devices for making sex appealing and all-absorbing to that hardpressed youth; by billboards, by cheap literature, by the prostitution of the moving picture, by commercialized vice, and by its own unwillingness to face frankly the facts and issues of its own sex life, it seems to scheme the torture of its adolescent life.

Such, in brief, is one of the issues created by this clash between the urge of inner desire and the clamp of external custom. To describe the difficulty is not to condone the acts of those who fail in face of it. Modern young people are in the midst of this as one of the elements in our present situation. We can bemoan the fact, or deny the outcomes, or lament the possible future, but the fact stands there in its own dignity, as facts always do, and demands that we take account of it. To those young people whose lives are controlled by some commanding purpose greater than the urge of the moment, this conflict very seldom becomes acute; whenever it does the individual with comparative ease adjusts himself to it and goes forward with steady self-control; the purposeless life, lived in the narrow cell of immediate experience and lacking any wide horizon, falls.

Finally, the young people of today are in an unusual degree subject to the success, achievement, and sense of power of the modern world. In many ways this is true of the youths of our time as of no other generation of young people. It creates for these young people many of

their most acute problems. Many leaders of modern adolescents, for example, will share the conclusions of an experienced and observing woman. She began about two years ago to work with young people in a modern typical community after having been out of touch with them in practical contacts for perhaps ten years. Preceding that ten-year period, she had had intimate contacts as a public school teacher and as a church school leader with young people in various types of communities over a period of fifteen to twenty years. As a result of her recent experience she claims that modern boys and girls in their teens are more alert, more creative, more aggressive, more competent and more able to look after themselves, both in the physical world and in argument and discussion, than they were twenty to twenty-five years ago. They are less inclined to accept the judgment of their elders and to follow without question the social attitudes and standards that have been gathered up in the community life. They are often unwise, as we would say, in exercising this new-found power, and yet it is there. They have a greater variety of interests. Their lives are more crowded with activities. One result of this is the fact that the church, for example, does not find it easy to win the interest of these young people and to root their emerging satisfactions in the things for which the church stands. She believes that the cause of this change lies partly in greater economic freedom, partly in widened social contacts that have come about with an increase in the standard of living and the wide use of the automobile and the radio, and also that part of it comes from the growing use of the principle of self-activity in many of the best public schools.

With the conclusions of this woman, many other observers are inclined to agree. Young people of today have a greater opportunity for business and professional success. They have been born, at least as far as the United States and Canada are concerned, into the midst of a period of economic expansion and for large masses of people of material success. While a generation ago it was usually looked upon as a paying investment for a boy to stay in high school, it sometimes happens now that the high wages of a mechanical trade or some business opportunity induces a boy to leave school on the ground that, even in the long run of things, it would pay him to do so.

In this fact lies one of the most serious issues facing those institutions that deal with modern youth, such as the home, the school, and the church. It was fairly easy for these agencies to impress upon quiescent and conforming minds whatever standards they wished, whether they were wise or not. But to deal with life that is going —somewhere, anywhere—at the relatively fast pace of today is a task for which the past experience of these institutions has left them poorly equipped.

The answer to all these modern issues and enigmas lies at this point—*what is being done, what can be done, in the inner world where the purposes of youth are even now slowly but inevitably being formed?* As goes that process, so goes the world and the future.

CHAPTER FIVE

THE CHURCH AND YOUTH

THUS far this book rests its case upon the thesis that human life gets its values and its powers from the purposes, motives, interests, or whatever they may be called, that become rooted within the inner life. It claims that these inner purposes perform their highest service when they become centered in religion. It sets forth the crucial issue that arises because of the fact that youth is the period in which permanent life purpose, for good or ill, becomes fixed, and raises a problem as to the extent to which modern society is aware of this crucial issue or wise in its handling of it.

From this point onward this book could discuss the principles thus far set forth in the light of any or all human institutions. It could raise the question as to whether the public school is adequately aware of the meaning of this issue; or it could turn to the home or to modern business with a similar query. These agencies, however, are not discussed in this volume except as they are incidental to its main purpose. That purpose is to consider the Christian church, its work, its program, and its future in the light of what has thus far been written. To that agency, therefore, the discussion from this point on will turn.

The Church and Human Motives

The principles thus far discussed have a peculiar meaning for the church. The church, more than any other institution perhaps, deals with the deep places of human nature. Its professed aims are concerned with conduct. It seeks to effect a complete change in the life of the average man; its "conversion" is a call to a complete right-about-face. It alone challenges men to perform the most commonplace act in the light of an eternal destiny. It catches up time and ties it to eternity. It claims to bring God into ordinary affairs and to guide those affairs by a divine plan. It sets forth an ethical ideal, associated with the name of Jesus, that if applied at all vigorously to our modern life would revolutionize it through and through.

Further, in the history of the church its periods of greatest power have been the periods when it most effectively got hold of the motives and desires of men. When it went on the crusades; when it launched its reformations; when it gripped the social outcasts and gave their lives a setting in which they could feel that they counted and were recognized; when it linked itself with the political and social hopes of men and so became a part of their far-reaching movements, then it had its high moments. It motivated men. It moved them to conduct. It became then what his religion was for the primitive man and is destined to be for the cultured man if it is to survive at all—a vital factor that helped to control every act and emotion of his life. Even in a great war, when religious people believe that God fights on the side of their battalions, particularly if theirs be

the larger, their religion is at least a vital, personal, and motivating factor in life. Deep religious experience has often been deeply tinged with vindictiveness, with confidence, hilarious self-satisfaction, or a militant purpose.

Also, when religion misses these motivating impulses it falls into decline. It becomes formal and largely a verbal imitation of other people's emotions. One of the psychological tragedies of our time is to see a Sunday morning congregation of sleek, well-fed, deeply upholstered, financially secure men and women trying to whip themselves up by a responsive reading from the Psalms. The words they read sprang straight from the tumultous heart of some man who looked to God as a final resort in a tight place—a God who got him out of it! But these men have never even approached the border line of hunger, of social insecurity, or of any sort of fear from which they felt that God had saved them. There are always exceptions, of course, in any group, and there are thousands to whom the Psalms are a priceless legacy, but we are speaking here of the many persons who are making the most difficult of all adjustments—namely, adapting to their lives of business and personal success religious forms that grew out of danger and impending failure. In such a situation the church is peculiarly in danger of lapsing into the dry-rot of a purely formal religion. Many people, sincere friends of the church and believers in a vital religion, fear that such a period is now upon the church. They sense its many powers and virtues, its generous gifts of money, its strong and choice souls that have been pushed to the surface as its leaders, its genuine and vital religious experience in the lives of hosts of its obscure members, its

strong note spoken on behalf of industrial justice and international goodwill, its renewed emphasis upon worship, its many-sided social service, its good start toward taking seriously the religious nurture of its childhood and its youth.

They sense all these and many other things like them, but these men and women sense also the church's confusion in its own thinking, its divisive and costly sects, the prejudice that tends to grow a new denomination from the seed of every personal point of view, the tendency for its members, especially if they be rich and powerful, to lag behind its leaders in a sense of human values in industry and social life, its genuinely rooted fear of truth and scientific study of the facts as to the basis of its own faith, its emphasis upon creeds and forms and rites as if they are important when they have become divorced from what goes on within the soul, the ease with which it forgets the high points in its own history and centers upon a merely verbal re-creation of its long-lost ecstacy—all these seem serious defects to the mind of many sincere observers of present conditions. In spite of these things, however, these same friends of the church believe that there lies ahead of the church one of its greatest eras of achievement.

The Historic Strategy of the Church

What message has that institution for modern youth? In what way will youth find its way to an enlarged and enriched experience through the ministry of that institution? To these questions the discussion must now turn.

For one thing, it must be admitted that the Christian religion arose as an adult religion. It grew up out of the

issues of maturity. Jesus and his disciples, while comparatively young in years, were mature in their outlook upon life. They spoke to mature persons and thus were forced to mold their words by the concepts of mature life. They dealt with the needs and problems of maturity. The situation described in the gospels in which Jesus took a child and set it in the midst of the group and drew his illustration from it as to the need of his followers becoming as little children in order to enter into the Kingdom has probably been overstressed by many; it has been assumed, at least for oratorical purposes, that it meant a central place for the child in the earthly work of Jesus; in an educational sense as it is understood today when people speak of "the child being in the midst," it seems he never intended this. To say this is not, of course, the same as saying that the Christian religion does not have in it the core of an impressive appeal to childhood and adolescence; it does have, but its historical roots themselves lay upon us the difficult task of interpretation.

The Christian religion had its most significant developments in history as a religion for adult minds. Children, in the early centuries, were what they have largely been since, appendages of their parents. It is true that they were instructed in the meaning of the new religion, but this instruction was not even a good attempt at making simple for their minds the somewhat abstruse concepts of their elders. At its best the church's instruction for children was merely a set of statements intended originally for adults "chopped up fine" for less mature minds. Children were received into church membership. They along with young people went through

martyrdom for their faith, or at least for the faith of their parents. When mass reception into church membership became the vogue in the newly evangelized countries of northern Europe, childhood and youth came along into the new religion with their elders.

Further, the strategy by which Christianity has sought to win the world to its program has been a strategy intended to appeal to adult life. In the early centuries that strategy was the proclamation of "good news" which naturally was adjusted to adult temper. A little later it took the line of securing assent to a reasoned belief which was able to hold its own against the subtle arguments of Greek philosophy. By the fourth century the new religion had found a new ally in the state and from then on it was to sweep to its greatest numerical victories arm in arm with the temporal power. There then followed a period, roughly a thousand years in length, in which the extension and consolidation of this power was one of the chief concerns of the church until, with the Protestant Reformation, there came a new emphasis because of a new concept as to the source of salvation. Following this there came the mass emotional revival with its basic appeal to the emotions of adult life and its appeal to youth with rather inadequate adaptations of that appeal. Through all these changes in emphasis in the strategy of the church the ministry of preaching has remained as its most constant factor; and notwithstanding the place that has been given recently to children's sermons, preaching has remained largely an adult interest of the church.

In addition to all this, the practices and materials of the church have been adult in their concept, outlook,

and use. Its creeds, to an unusual degree, have been of this sort. Even its shorter catechism, so-called, has been shortened in the length and the number of its words but not in the length of the ideas that underlie it. Any one who has ever searched diligently through the average church hymnal for a hymn that will have something more than a formal appeal to a church gathering of high-school age is soon conscious of the extent to which its hymns, significant as they are, have been adult-centered. The stately ceremonials of the church, where it has used such an appeal at all, are decidedly for the mature mind. When new stained glass windows are purchased for the average church they are chosen by a committee at the suggestion of an artist who knows how to work colors into beautiful combinations through the medium of glass, but has very conventional ideas as to the rich traditions and symbols of Christian history and who would be horrified at the thought of putting Sir Galahad or St. Cecilia into a church window along with the apostles. To interpret such a figure to the adolescents of the church, or even to go so far as to share with them the enriching experience that might be involved in the choice of these symbols, has not yet entered into the consciousness of the average church.

This rapid and inadequate survey of the church and the monopoly that the adult mind has maintained over its program may seem harsh to some, but it is not so intended. It is recognized, of course, that the experience of youth and that of adulthood are not entirely different and the church has always had in it many elements that appeal to both. These words are not intended to set youth and age in opposition to each other, because the

fortunes of the Christian religion in the future depend upon the cooperative contributions of both. These sentences are written to make clear the fact that the long and involved historical development of the church through nineteen centuries has not, to say the least, predisposed that institution to make it easy to interpret Christian ideals to modern youth as we find them in high school, in college, and at work. In fact, in many ways that stream of history has had exactly the opposite effect and has made that venture of interpretation one of unusual difficulty. This may seem like a hard saying to bring back after an exploration into the history of the church from the viewpoint of its appeal to the motives of youth. But there is much evidence lying about us to support such a statement. The major tests of the work of the modern church are still centered around its adult interests. Its popular and fashionable committees and boards very seldom include its educational agencies.

"Well, I suppose the Reverend Mr. —— is still spending his time playing with the boys," is the way in which not only one good woman but a host of others who spoke in imagination through her expressed disdain for what seemed to them a juvenile performance; that man might have been preparing a sermon suited exactly to the contours of their fixed and rather barren minds. His undivided attention to sermons would have pleased them, but it would not have built up a growing church, as the history of that particular institution abundantly proved. Some pastors succeed fairly well in doing both things, but it is no easy task.

These conditions exist in the church. Leaders of the

religious education of the church are not entirely free from blame; they have often been unwise in motive and in statesmanship. The church is not the only institution of which such statements could be made. The public school, the profession of law, the practice of medicine, the Y. M. C. A., the Y. W. C. A.—any human institution that has any history at all faces the same sort of inner conflict, a struggle between the forces within itself that would bind it, enfeeble it, and blind it by the static inertia of its own past, and the forces that would extract out of the past its manifold and rich legacies but reconstruct the institution in the light of a dynamic and growing ideal. In this struggle the church must share and amid these conditions it fares forth on its greatest adventure—the Christian nurture of its childhood and youth. The cause is not hopelessly difficult, by any means; neither is it a path of jaunty ease. He will make progress best who knows the facts, faces them fairly, and takes account of them as he goes forward.

Youth Programs in the Church

The one hundred and fiftieth anniversary of the founding of the Sunday-school movement by Robert Raikes of England was celebrated in 1930. Into the details of his work it is not possible to enter in this discussion. He did, however, mark the beginning of a new movement in the church. There is a distinctly modern note in the maxims that he set forth to guide the new enterprise. He had five principles as follows:

1. Vice in the child is an imitation of familiar sights and sounds.

2. There is a time in a child's life of innocence when the faculties are active and receptive.
3. Good seeds cannot be planted too early.
4. A child takes pleasure in being good when goodness is made attractive.
5. The Sunday-school may be used to awaken spiritual life in the poorest and, with day classes, can form a basis of national education.

The Sunday-school movement, so called, has gone on its way for a century and a half making its many-sided contribution to the church. It has had its weaknesses that have been adequately pointed out both by its friends from within and its critics from without. It has had its strong points, both in method and achievement, for which its advocates have every right to rejoice. It has at times been controlled by narrow points of view and by inadequate ideas as to its own function and the laws of the human mind by which that function could best be carried out. There is no attempt in this volume to evaluate this enterprise as a whole. The only purpose of this brief survey is to see, if we can, what this movement in the history of the church has meant for the present youth program.

For the first century or more of its history the Sunday-school enterprise was based upon the idea that the contents of the Bible, if presented to and grasped by a human being of any age, would in some way, under the influence of the Divine Spirit, accomplish something of moral and spiritual value in that life. For the last half century also this idea has largely prevailed but it has not had complete control during that time; it still con-

trols the thinking and the practice of hosts of workers in this field but it does not dominate the situation as it once did. Within about the last half century there have come into the Sunday-school movement currents from outside itself that have gradually changed the basic ideas of the movement. Some of these have come from the educational world, others have come from related agencies outside the church, and some have sprung up within the church itself. These must be dealt with here because they have a very close connection with young people's work today; they have set in motion forces that affect the present enterprise both favorably and unfavorably.

The founding of the Y. M. C. A. near the middle of the last century and the beginning of its work with boys did much toward injecting a new point of view into the youth programs of the church. The Y. M. C. A. program, even in its early days, was built upon a much more thoroughgoing appeal to the actual interests of boys than the average church had ever used. The early work of the association was to a large degree, of course, a repetition of its religious meetings for men on the level of "teen-age" boys; these meetings, however, were held under circumstances that came rather close to actual motives that controlled life. Very early in this movement the introduction of games, gymnasiums, and athletic contests did perhaps the major work in breaking down the false distinction that many years had built up between normal satisfying and self-chosen experience and the religious life. Controversies arose in some communities as to whether boys should be allowed to play checkers in an Association building. Since that time the Association

has been a pioneer both in technical methods, in program building, and in educational principles. Along with it has gone the work of the Y. W. C. A., which was founded somewhat later; it has made a similar contribution to the attitude and program of the church for its adolescent girls. These two agencies were the first perhaps to render a significant service in moving the emphasis in teaching religion from the formal imparting of information *about* religious things to the inner kingdom of motive and interest in building Christian character.

The rise of "the young people's society movement," as it is sometimes called, came in the 'eighties of the last century. Previous to that time there had been a clear recognition of the inadequacy of the average Sunday-school program to change life in any vital way. This was seen not by all of course but by some. There had been organized in various parts of the country societies or associations of young people that were in a sense forerunners of the larger enterprise that was to come later. The founding of the first Christian Endeavor Society in 1881 by Frances E. Clark saw the beginning of this movement that was destined, under its own name and by its influence in starting over twenty similar movements, to bring about very vital changes in the life of the church and in its program for its young people.

The International Sunday-school Association took steps in 1912 which led the development of what was sometimes known as the Organized Bible Class movement. This brought many of the methods of the newer points of view into the ordinary programs of the class of "teen-age" boys or girls or young people in the

Sunday-school itself. It did not provide for setting up any new organization or the development of any extra "overhead." There was a plan by which classes that measured up to a rather simple standard of organization and of program were given charters and were thus identified with other classes in a fellowship that was to reach all the states and provinces and take in all Protestant communions. The International Association promoted along with this organized class enterprise the development of the summer camp idea for the discovery and training of leaders, state and county conferences of older boys and girls, and later of young people on a co-educational basis, and other activities. The program emphasis around which this enterprise was built was one that has had a significant place in adolescent religious education in North America. It was known as the Fourfold Life and was based upon the description of the boyhood of Jesus as found in Luke ii, 52, "And Jesus increased in wisdom and stature and in favor with God and man." This ideal has done much to motivate many older boys and girls throughout the continent.

Another significant event took place when in 1914 the leaders of the Protestant churches of Canada and of the Canadian Y. M. C. A. formed an advisory committee through which they could work together in creating and promoting throughout the Dominion a common program for the boys in their teens in the Protestant Sunday-schools and Y. M. C. A.'s. The Fourfold Life was adopted as the basis of the program and the materials that were developed to promote it; these involved charting of personal growth and details of a program of character building. The Fourfold Life was carried

further into the details of program materials and the actual operation of groups in this program than had been the case previously. Older Boys' Conferences, summer camps both for actual experience in the ideals of the program and for training leaders, and an Older Boys' Parliament in each province were also developed. A similar movement for building and promoting a program for girls of these same churches has been worked out in cooperation between the churches and the Y. W. C. A.

The Y. M. C. A. of the United States and leaders of the various churches had a conference some years ago to consider the possibility of working out a common program for the churches and Associations of the United States but were not able at that time to agree as to the procedure for doing this. The Y. M. C. A. then went forward in developing by itself what has since been known as the Christian Citizenship Program for Pioneers and Comrades. This has been widely used throughout the country both in the building membership of the Association and in the churches of the community. The Y. W. C. A. has developed its Girl Reserve Program which is also used in many churches; it, however, is used more largely in the public schools than in the church.

The so-called "extra-church" agencies have developed programs for boys and girls which furnish a significant trend for the work of the church. The most widely known of these is the Boy Scouts. Closely allied with it in ideals and methods as to program is the Girl Scouts. The Camp Fire Girls are widely known throughout the United States. The Knights of King Arthur, the Queens of Avalon, the Knights of St. Paul, the Order of De

Molay, and others are quite extensively used. They all reach a considerable number of church boys and girls.

Parallel with this development there has proceeded a complete change in the church's approach to the building of its own curriculum so that now it is rapidly being transferred from a basis that centers in the imparting of information, to that of life experience.

The Present Situation

The course of development just outlined has been set forth here for a definite purpose. It gives us a basis on which to discuss the present situation in the church. Some of the elements that enter into that situation must be taken up at this point.

For one thing, the size and extent of the youth enterprise in the church must be taken into account.

In the Sunday-schools of forty-one Protestant denominations in North America there are now approximately twenty-one million pupils on the rolls. Of this total of twenty-one millions, there are about eight and one-half millions in the adolescent division between twelve and twenty-three years of age. In addition to these Sunday-school youths there are about three and one-half millions in the young people's society movements of the country, of which a considerable number overlap with the membership of Sunday-school youth groups. When these duplications are allowed for, it would be safe to say that in round numbers there are about ten million adolescent persons in the direct charge of the church through its educational agencies. There is at present an enrollment of 634,402 Boy Scouts, 257,872 boys in the Y. M. C. A., and nearly 260,000 girls in the Y. W. C. A.

in the United States alone. Many of these members are in close contact with the church, many belong definitely to it, and all, it would be safe to say, are in general accord with its spirit and purposes. These agencies render a significant service and on the average perhaps do a more vital piece of work with the members they have than the church does. Yet when one compares the membership in size he can see what a large enterprise the church has under way.

Back of this line of youth membership amounting to ten millions, there is another line of adult leaders, teachers, and counselors that numbers upwards of a million. Back of these is another and smaller line of professional people who give full time to the leadership of this enterprise. There are eighty-five men and women in North America who give their full time as life work to this enterprise on a national or state or provincial area. Side by side with these are at least a score of editors of publications of various kinds in this field issued by denominational publishing houses an many others on the staffs of independent publishers; these give their full time to editing quarterlies, books, papers, and other materials for adolescents. These do not exhaust the professional leadership by any means. There are 216,078 ministers of Protestant churches in the United States alone. It would be fair to say that one-third of the time of these men is given, directly or indirectly, to the spiritual leadership of youth, which is a total of over 70,000 men. There are upwards of nine hundred full-time directors of religious education in local churches in North America, one-third of whose time is given to young people's work. There are four hun-

dred professors of religious education in colleges, seminaries, and universities, all of whom teach courses in young people's work. There are about four hundred and twenty-five secretaries of state and provincial councils and denominational boards who are going to and fro in the land, serving the total educational task but giving at least one-third of their time to youth. There are nearly 4,000 Y. W. C. A. secretaries in the United States and 5,558 Y. M. C. A. secretaries in the United States and Canada, much of whose time is given to the youth of the church and much more of whose talents and energies would cheerfully flow in that direction if they and the churches could devise a more statesmanlike way of working together. There are 1,037 full time Scout executives and 57,592 Scoutmasters and assistant Scoutmasters in the United States with 46.2 per cent of the troops in Protestant churches.

To all these resources of personnel there must be added millions of copies of papers and periodicals that flow from the presses to feed the ideas and the outlooks of this army.

In addition ten billions of dollars are invested in church buildings and other ways as the material basis on which this enterprise rests.

Besides these resources in people and in physical equipment there are other resources that lie back in the minds and outlook of people. The church, in spite of the criticisms that come to it freely from many directions, has the goodwill and sympathetic interest of the average citizen in the typical community of North America. Even those who have not for some reason been able to adjust themselves with satisfaction to the church and

the experience of personal religion for which it stands, nevertheless feel kindly disposed to it, desire its contribution to the lives of their children, are willing to give it some degree of support, and, if its program were better fitted to their average needs, could be enlisted in a larger degree than is the case at present in its work. This gives the church a sort of initial prestige and standing in the community regardless of the vitality of the program that is later to be found in it. The parents of the average community form one of the most constructive assets of the church. They are fundamentally in sympathy with what it seeks to do for their children even if they are not able to evaluate with any scientific accuracy the extent to which that program really justifies their faith in it.

The Christian church has one of the richest historical legacies of human institutions. Its art and literature, its long line of great souls that have gone far and achieved much in the enterprise of human living, its growing sense of social responsibility, its genuine attempts to come to grips with the acute problems of its time, its intellectual achievements as expressed even in its controversies and persecutions and especially in its historic creeds—all these form a legacy that needs only a fair and impressive interpretation to constitute in itself one of the most powerful educational instruments that we have at hand.

This picture of the resources of the church has been deliberately set forth because the inadequate results that have been achieved from it all must be dealt with. This is done, not because the dark elements of the picture should control one's attitude to it, but because they

must be taken into account in determining the policy to pursue from this point forward.

In spite of the large number of children and adolescents who are now under the influence of the church and have been for many years, the church has not been able to maintain any serious advance in its membership or power beyond the normal increase in the population and resources of the country as a whole. For the last quarter of a century, although its forces have been deployed at different points in the long line of human struggles and interests, it is the conviction of many careful and friendly observers that in numerical and spiritual strength the church has just about held its own; in the face of the many forces that have contended in recent years for the control of life this may be looked upon as a fairly respectable achievement in itself but it certainly could not be set forth as anything more than that. Many persons gravely doubt whether within the last ten years the church has been holding and building into its life and purpose enough of its own boys and girls to ensure its continued existence even upon the average level of the past twenty-five years. In many active and strong churches of today there is *a decided drop in vital religious experience and active service between the level of the mature men and women of the church and that of their own children*; that is to say, even our best religious life has not been able effectively to transmit itself even under the circumstances that would seem to be most favorable for that purpose. Many pastors and church leaders, especially in suburban churches, are noting the fact that their membership is being maintained to its average or at least able to make a small

increase much more by the additions that come from other communities than it is by the results of the forces that it carries on within itself for the evangelization of its own children and neighbors. Many reliable reports indicate that the church school loses four out of five of its members from its own work and that of the church somewhere between the strategic years of fifteen and twenty.

The loss in membership is not the only loss that the church faces. It meets also a serious drop in vital interest on the part of those who remain in some sort of contact with it. Often its program so lacks in appeal to virile and capable modern young people that on the whole it has lost more in proportion from this group than from the less competent. The more capable and forceful young people are likely to find their own satisfying self-expression in activities outside of the church, such as dramatic clubs, athletic interests, social clubs, college fraternities, high school organizations, dancing, and so on. Those who are denied such expression find it comparatively easy to get offices and leadership in church classes, clubs, and societies for young people; thus they find their satisfactions there. To a rather disturbing degree church athletic teams, when the church does put into its regular program such a vital activity as this, are made up of those who have not been able to "make" similar teams in the high school or college, the Y. M. C. A., or the community athletic association. Church clubs for men and women are likely to be officered by less competent personalities than community organizations. When it comes to giving credit cards and diplomas for its training of leadership and in other ways the

church discovers that those who seek such recognitions most keenly are in all too many cases those who have not attained in other fields scholastic recognitions that they have desired; they seek in this way to find "compensation" for what they have felt to be a lack in themselves. These may seem to be hard statements and there are, of course, many outstanding exceptions to them, but looking at the problem in the large and viewing it through the eyes of many observers they seem to be in general accord with the facts.

Further, there is a wide confusion in the minds of the average church people as to what the Christian religion really is. To most it has become a vague sort of general feeling of goodwill, benevolence, desire to serve, or of something that we rather hesitatingly call "love"; we use this word many times much as we do the word "God," with a slight and almost imperceptible pause before it to put a slightly different tone into it. As to any vital views of life or of truth to accompany such a vague sentiment, or any rigid picture of what it would do to us or to our social institutions if we ever undertook to carry it out in a really serious way, or any willingness to pay the price that such a determination would certainly exact of us, we have not yet gone very far; those who have gone any appreciable distance in that direction are likely to be known as "dreamers, don't you know" who never become members of the board of directors of anything!

Added to these serious considerations is the fact that for many of our young people there is the inevitable gap between that which has been taught them in the church and in their homes and the teachings that come in the

classroom or in the scientific magazine or in the "scare" articles of certain journals and papers. Many, of course, are not conscious of any difficulty here, but those who are conscious of it are the ones who under the right conditions could mean most to the life and vital experience and constructive purposes of the church. A keen boy of fifteen said of the teaching of his pastor in the Sunday-school class, "You know, mother, when Mr. —— is talking to us in high school about athletics or helping us with some problem, or having a good time with us at a social, he thinks straight and is one of the finest guys I know; but when he teaches our class and says something about the miracles of the Bible or any problem like that he just puts his mind on the shelf and doesn't think at all. Now, you will feel badly and you can say all you like about it, but I am just not going to that class any more and I am done with Sunday-school right now I can't waste my time with it!" And the father of this lad is an ordained minister and his mother both an able advocate and a competent worker in all the skills that religious education has thus far devised.

Further, this situation has led to a serious question on the part of many people as to whether the church can really ever foster a youth movement much more profoundly vital than those it now has.

For example, within the last twelve years it has been the writer's lot to have many sorts of questions put to him by audiences and discussion groups throughout the United States and Canada. The questions that come up in such gatherings *most frequently* are usually not very serious, but there are other questions that are asked only once in a while. They are not asked in public. The ques-

tioner is usually a bit awed by his own query and afraid to expose it to the general gaze—at first. He usually waits until the speaker is off by himself and then he puts his interrogation somewhat in this wise:

"Now, sir, after all the speeches are made, do you really believe that there is any chance of the church ever doing a vital piece of work with modern youth?

"Have the traditions of the past 'loaded the dice' too heavily against us?

"Can the church ever actually get hold of youth, not just a few but the many, not only those who cannot think for themselves or, if they can, do not dare, but also of the smaller number, ten per cent or whatever it is, who both can and do?

"Even if the church should ever really grip and hold the young people whom it now loses, would it have the courage to teach them anything like the full meaning of the religion that Jesus stood for and died for? Or is the church so large and so complicated and so compromised that when it finally comes to the issue it will have to 'water out' the vital Christian ideal until it may not be worth preserving anyhow?

"In the face of modern society and its allegiance to material success and cut-throat competition and military and imperial exploitation, is there actually any 'ghost of a show' for a religion that is the exact opposite of these?

"Can Christian education ever get anywhere unless there is a parallel reconstruction of the human

social order itself—and isn't that a rather hopeless proposition, sir?

"Then, even if you had an ideal 'program,' whatever that word may mean, where would you get the leadership to make it effective? If your program calls for practically a new church, how can you build it with leadership that has been produced by the old? In this matter of leadership have other agencies 'got the jump' on the church by drawing off the best church leaders for their own vital programs?

"If the Christian religion has largely been, as some have said, a consolation for those who have been defeated in life, what is to prevent its being outgrown completely in an age when self-expression and success and the achievement of personal power are becoming possible as never before for masses of mankind?

"In the face of all that is against us, isn't young people's work in the church, in any vital sense, an attempt to throw feathers against the wind?"

Further, the church has not, on the whole, proved itself as skillful in developing an appealing program for youth as some of the agencies that were compelled to go out and recruit a membership before they would have a chance to operate any program at all. The young people's division of the church school has had handed over to it every year, in the boys and girls of twelve years who come into it from the junior department, the largest free and unsolicited membership of any youth agency there is. It has received that membership because the

prestige of the church and the influence of the Sunday-school have so moved upon the minds of parents that it has become the natural and accepted thing to send their children to the school. Immediate and vital interest in the program itself has, of course, had much to do with this, but these other influences have counted largely also. The church school and the young people's society together have held a generous proportion of these, it is true, and have built them constructively and helpfully into the program of the Christian church, *but they have not held enough and they have not built deeply enough in the lives of those which they have held.*

Again, the rise of many agencies, both within and outside the church, has led to a condition of confusion in the minds of many workers with youth. Some have become bewildered by a welter of agencies and of activities, even more than has been necessary. They have sometimes given up any attempt to do constructive work amid the present circumstances. Their minds have been withdrawn from the central task of motivating and empowering adolescent life to the peripheral enterprise of adjusting organizational loyalties or satisfying personal or program interests. And all the while there has been going to waste in the youth of the church a potential power that has been only waiting for some single rallying point around which its scattered and sectional and confused units could be gathered.

On the other side of the account, however, is the fact that these many types of programs have produced a wide variety of experience that is now available for the enrichment of the church's program from this point on. Some things have become reasonably clear as to

what can be done and what cannot be done in a program of adolescent Christian education. Certain main lines of method stand out for the guidance of all who would go forward in a constructive plan for the future. Some of the general outlines of these possibilities will be taken up later in this book.[1] Also the leaders of the various agencies to which references have been made are willing and anxious to work together on this enterprise as never before. Since the year 1925 a committee has been at work on this problem representing a wider variety of organizations and experience than was ever the case before.[2] In this and in other ways the Christian agencies in North America that serve youth are coming to see that they can all perform a much more effective task as they work together. This they have already demonstrated clearly their willingness to do.

[1] See chapters VI and VII.

[2] The Committee on Religious Education of Youth has in its membership leaders of many church boards, state and provincial councils of Religious Education, Christian Endeavor, B. Y. P. U., Epworth Leagues, Y. M. C. A., and Y. W. C. A.

CHAPTER SIX

MOBILIZING THE DREAM POWER OF YOUTH

CAN the central drive that controls human purpose be used in Christian education? Can the ideals of the religion of Jesus become an actual part of this emerging purpose in youth? Is there any way by which the dream power of youth can be linked up with Christian purposes? What can the modern church do to make it possible for the Christian religion to become, not merely a formal and optional appendage to a life that has been grown and set without it, but *an integral, vital, and inescapable part of that life itself*? To what extent would an answer to this question affect the program of the church? Such are the questions that must be considered.

What Do We Mean by a Vital Part of Life?

It has frequently been suggested here that the Christian religion has lost much because it has not become a *vital* part of human experience. It is now fitting to ask, "What is meant by a vital part of life?" If Christian ideals and attitudes are to become *vital*, what is meant by that word?

Perhaps if one examines his own experience he will find an answer to this question. A vital experience is one that measures up to certain tests.

It is something that is a *permanent part of life* as

opposed to one's changing interests. For example, a person may be intensely interested for a short period of time in a trip to Europe. Steamships, sailings, schedules, guide books, and the paraphernalia of travel become his object and interest in life. Threaded through this there is a fundamental interest in art, because the art galleries of Europe are the main purpose of the trip. During the days of travel the art galleries are the center of attention. When the journey is over, other things about it may be forgotten but the art galleries will always remain as part of the enriched experience of the traveler. The interest in Europe, in travel, and in the details of the journey has passed away because all these were but incidental and temporary affairs. Art, however, was a permanent part of the furnishings of the soul. In this sense art is a vital experience or a vital part of life for that individual.

Again, a vital part of one's life is *that which absorbs one's thought* and interest in unoccupied time. Cecil Rhodes is reported to have said that when he was at uninteresting committee meetings or in the company of people whose conversation was dull, he formed the habit of retiring into his own mind and "playing with his great idea." His great idea, of course, was his plan for the Rhodes Scholarships which are now so well known for their influence throughout the world. This idea of his for bringing about international fellowship and understanding was a vital part of his life because it occupied his thought and interest when he was not compelled to think about something else. A test of vitality, then, would seem to be its ability to flood into

the reaches of the mind and imagination when they are not of necessity filled with other affairs.

Further, there are certain elements of our lives to which we hold *in spite of changing circumstances*. These may be said to be vital elements in character. One man loses his manners and ordinary courteous conduct as soon as he gets at the wheel of his own automobile. Courtesy and consideration for the rights of others have never become permanently worked into the fabric of his soul. Another man, however, even when for the first time he comes under the strain of driving a car in crowded traffic, nevertheless maintains his accustomed regard for the rights of other people. This attitude on his part has become vital in this sense of persisting in spite of changing circumstances.

Also a vital element in life is something for which one is willing to *sacrifice other things*, even though the things that he substitutes may in themselves have a real attraction for him. In fact, one way to decide which of two interests is more vitally a part of a person's life is to see which is held steadfastly in mind while he gets rid of the other.

Again, there are certain parts of one's character which *guide his conduct in important decisions*. Some situations in life call for an easy decision and there is little stress or conflict. When, however, there comes a strain or a struggle he will find that there are certain considerations, attitudes, and convictions that become the determining influence in deciding upon his conduct. These come from a vital part of our lives.

Finally, one *finds satisfaction* in acting according to the vital elements in his life. The law of satisfaction is,

of course, one of the reasons for these things becoming permanent and effective and, therefore, lasting parts of our inward selves.

This rather hasty survey of some of the things that make a vital interest in our lives appears in a new light in connection with religion. It can be seen at once the extent to which the Christian religion has failed to become a vital experience in this sense.

As contrasted with the permanent elements in a vital experience, religion has often been changing and temporary. It has for multitudes of people been the transient interest of a revival campaign or a wave of enthusiasm without being worked into the fabric of the sustained interests of life.

Again, our religion has occupied the mind only as it has been forced in by compulsion instead of being something to which one turns in unoccupied time.

Further, it is a well-known fact in modern Christianity that one's religion often changes when his circumstances change. To leave the home town often means that one loses his experience of religious values because they had been imposed upon him and had not become a vital part of himself.

Religious life has often depended upon the winning of some personal reward as its motive rather than being in itself something for which the individual is willing to make genuine sacrifice.

Our religion is often weakest because it touches life and conduct only in unimportant things instead of shaping our crucial decisions. It is for this reason that religion, in its formal and weak expression, is often connected with small affairs like "mint, anise, and cum-

min," while it omits the weightier matters of the law such as justice, mercy, and faith.

It is unfortunate also that current religion has often been connected with unpleasant experiences in life instead of giving a vital satisfaction. For large numbers of people, personal religious experience is an unpleasant subject of conversation. It has been connected somehow with a feeling of distaste, confusion, or embarrassment. That which was intended to be a creative and constructive inward force has become a sort of disagreeable prod that remains quiet most of the time; it becomes active and disagreeable when one is returning from a funeral, especially when the deceased was taken away suddenly by an accident, and in similar experiences. Such a caricature, of course, degrades and weakens religion.

If these be some of the tests of a vital experience of any sort and if religion has been presented to a large number of people so as to bring about the opposite of all of these, then to make religion a vital part of life we must find out what the laws are by which any interest becomes vital and permanent in life.

How Is Any Vital Experience Developed?

What is the way, then, in which anything becomes a vital part of one's life? How is it that art becomes a consuming passion with one person and baseball with another? What creates our permanent interests? As we develop and our habits and purposes are being formed a sorting process goes on; in the sorting out, all the usual interests and activities of modern people pass under review and receive some sort of attention. As a result some activities and interests get fixed in the

center of our minds; others are relegated to the fringes; and other persons, much like ourselves, choose the things that we reject. What is the process by which that sorting goes on? What laws govern the operation of the mysterious and internal force that places certain interests and attitudes in the inner chamber of purpose and emotional attachment where they control all else, and puts others on the circumference to be called upon at certain formal times and in easy situations?

Vital elements get into our lives in proportion as they come as *part of a normal and satisfying experience.*

A recent book points out the significance of this idea. "Merely repeating an action does not necessarily make one learn it. Some things we learn by doing once. Some we never learn even though we repeat them many times. My four-year-old boy has never learned to wash his hands before meals even though he is required to do it three times a day. He does not like it. On the other hand, he can manage the quite complicated mechanism of an electric train. He has but once forgotten to disconnect the transformer from the switch when through with it. Why? Because he likes trains and all that pertains thereto. *Things which do not bring satisfaction in the doing tend to be eliminated from conduct and forgotten. Those which do give satisfaction and success tend to be remembered and fixed.*" "Learning should normally be accompanied by satisfaction. Little is to be gained by forcing a child to study his lessons if in doing so we create a distaste for what he is to learn. Constant compulsion to go to church or Sunday-school will defeat its own end, for instead of establishing the habit it will more than likely lead to an abandonment of the practice

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just as soon as the compulsion is removed. Few of us succeeded in learning much through being kept after school to get our lessons. And what shall we say of parents who make their children read the Bible for punishment? It is the least effective way of helping them get it into their hearts. On the other hand, when living is accompanied with joy, optimism, a sense of achievement, the amount of learning will be greatly increased."[1]

This sense of satisfaction in the total experience may be caused by any one of a number of things. It may come because of newness and strangeness in the experience; this is the reason for a boy learning so many more new things on the day of his first trip to a circus than in an ordinary day at school. This is not to argue for continuous change and an element of exciting and unexpected chaos. It is merely to say that this element is important and can sometimes be effectively used in the building of character and in any process of teaching. Another element that enters into a satisfying experience is that of unexpectedness. We are all born with a love for change and adventure. So long as there is no risk, so as to bring an element of failure, unexpectedness helps to create a satisfactory relationship on the part of an individual to his total surroundings. A satisfying experience is one that meets some long-felt want. This may be in the direction of some physical activity, some intellectual or artistic outreach, some new social contacts, and other factors. Such an experience is often accompanied by social or group recognition. We are born with the tendency to seek and to appreciate the approval of our fellows. To lose it, means one of the most severe

[1] Vieth, *Teaching for Christian Living*, Bethany Press, p. 112.

shocks to the stability of our minds. This sense of approval is one of the elements that makes any experience happy and satisfying. Satisfaction grows also out of a sense of personal achievement. We find pleasure in our ability to make progress in some direction. It seems to be part of our way of making our impact upon our surroundings. There is pleasure in it. From the time a tiny child gets a thrill and a laugh out of pushing a ball or a box up to the time when he achieves his last business deal before retiring so as to improve his game of golf, he gets a satisfaction out of the way in which he can achieve or do something. As a result of these elements a happy experience, then, is one that is natural, is in accord with one's own fundamental desires, and is self-chosen.

Things become vital in our experience *as they become parts of some larger concept or experience of life that we have already accepted.* This is what is sometimes called educating in wholes rather than in parts. In one of his short newspaper articles some time ago, Dr. Glenn Frank illustrated this basic idea in effective education by the use of baseball. He pointed out that if baseball were to be taught to a boy in the same way in which we teach him other things in school or college, he would be taken into a classroom where a teacher would teach him the history of baseball. In another classroom he would study under a mathematician the method of computing baseball curves and averages. In still another he would share in a profound study of the woods out of which bats are made and the materials that enter into the structure of balls. In still another classroom he would study the science of inside baseball.

After courses for some time in these subjects the boy would pass examinations and then would be given a diploma certifying to his mastery of the baseball curriculum. He would then be expected to apply to the manager of some team to find employment. The result is easy to imagine.

Dr. Frank indicates that any father would proceed very differently than this in teaching his boy baseball. He would perhaps first take the boy to a big league game where he could see some popular pitcher on the mound or watch some other baseball hero hit the ball or run the bases. He would then, having motivated the lad with a natural desire to become a baseball player, take him out behind the barn or to a vacant lot, put a glove or a ball or a bat in his hand, and begin to give him practice in the easy rudiments of the game. If the boy were holding the glove the father would not throw swift balls at him so as to injure, frighten, or discourage him. He would toss easy ones and be very anxious that the boy should catch the first one. It would be the same way with teaching the boy to bat or to throw the ball. He would not pitch fast balls for the boy to hit nor would he scold him and give him a feeling of failure and inferiority if he were not able to throw balls with any speed. In other words, *he would give the boy a sense of initial success in small and practicable units of achievement.*

This last point suggests the next step in the process of education, which is that *a vital experience must be one in which small units of progressive achievement are possible.* It is for this reason that the teacher of baseball would play a very easy game with a learner. All of our

own effective education has proceeded in this fashion. We have learned things and achieved capacity only in those directions that were presented to us in such a fashion that we could get hold of small and achievable bits of experience. The enterprises and activities that were presented to us in such large terms and in such difficult form that we were unable to do this have not become permanent elements in our experience.

There, then, must take place *opportunity for practice* or for *repeated experience.* This, of course, is tied up closely with the sense of satisfaction. It is a fundamental law of all education, as Thorndike and others have shown, that we tend to eliminate from our conduct that which does not bring satisfaction and we remember and fix in our habits those that do bring satisfaction.

What Does This Mean for Adolescent Christian Education?

There are certain laws of the human mind by which vital interests get rooted within it. Out of these laws we find certain educational principles to tell us something of the mysterious path along which human growth takes place. What does this mean for the cause of young people's work in the church? How may this central idea in Christian education be made use of?

This principle means something, in the first place, in a negative sense. It would set aside much of our modern methods of work because they have not been rooted in deep and fundamental interests; they have not proceeded according to these educational principles and so have not produced permanent values in life. This is not to say that in many cases the results have not been good,

but to say that, *in the large, the Christian religion has not yet been made an effective part of the strands of human life.* According to this principle, Christian education becomes a much larger thing than the mere imparting of a body of information about religious matters. It becomes instead a life to be achieved; it involves the task of implanting purposes, of developing or of reconstructing desires, of rooting interests, and of having the Christian ideal so much a part of the on-going, questing impulse of adolescent life that those ideals become permanent, fixed, and deeply satisfying. "Salt-beef," said Rabelais, "will make one find the way to the wine cellar without a candle."

How, then, can these laws by which inward growth takes place be used in young people's work?

For one thing, *a satisfying situation must be created.* For example, in a recent number of *Harper's Magazine*, a certain father describes what he has done in certain directions to educate his own son. He says: "Before going into the method, I should like to explain a hobby of mine about toys for boys. I do not believe in cheap playthings. Nor am I particularly keen for the so-called 'educational' toys that are so labeled. I believe in taking away a boy's breath by giving him, on gift occasions, the nearest equivalent to a man's-size article a boy can be expected to use and to care for. As an illustration, two years ago John expressed a desire for a new set of tools. He had a little set composed of a cheap screwdriver, hammer, pincers, and a tool handle; but they were all the worse for wear and neglect due to loss of interest in them. So when Christmas came around we gave him a big, substantial manual training bench ('big-

ger than the ones we have at manual!' as he characterized it excitedly on Christmas morning) and a set of real tools—a big brace with an assortment of bits, several chisels of good steel (and sharp), a good saw, a drill press with an assortment of drills, and so on."

This father had got hold of one of the basic ideas of motivation! When he wanted to teach his son something about modern business he bought him a real printing outfit and together they organized a company. The father's stock was his investment of the price of the set. They kept regular books, declared dividends every six months, borrowed money for paper and other supplies when they needed to, and carried on as a regular firm. The boy was ten years of age!

But this man wanted to teach his boy also the way to enjoy leisure. This is part of his method: "But it is not merely for business reasons that I am so exceedingly anxious to make history and geography living subjects to John. I want him to learn to be interested in the life of all peoples and all times; there is no surer antidote for boredom—and to me being bored is the Unpardonable Sin which unhappily curses too many Americans.

"It may seem like a large order to start a boy of ten with a hundred-year or a thousand-year perspective, but it is not. It is a matter of putting certain books in his way, and of taking him to certain places, and occasionally directing his attention to the historical aspect of something in the day's news or happenings. Also it is a matter of using his school work as a point of departure. Recently John began talking about Philadelphia and Ben Franklin. He had 'struck' Philadelphia at school. I had been waiting for this—indeed, watching

for it. So at dinner one evening I announced, 'Friday you and mother and I are going to Philadelphia.'

"John was delighted. We visited not only the historical spots in the Quaker City, but the plant of a great publishing company where John could see words and pictures being multiplied by machinery at a furious speed, which in itself is mind-stretching; and the Navy Yard where we came upon the *Olympia*, Admiral Dewey's flagship during the Spanish War, now hopelessly antiquated as a fighting machine.

"There I had a fine opportunity for a lesson in perspective. Sitting down on the wharf with John, I told him that when I was exactly his age the ship before us was the last word in warships, but that it was hopelessly outranged now by the *West Virginia* and the other battleships he had seen in the Hudson, and that those battleships would be as hopelessly outranged in another ten years, perhaps not by guns but by men's imaginations; either there would be fighting machines of a different type, or, more hopefully, a different attitude toward war. The point is, I did not take John to the Navy Yard to worship armored steel vessels; I took him there to increase his perspective—backward and forward. Mentally he has already consigned our most modern 32,600-ton *West Virginia* to the scrap heap and is wondering: Why battleships, anyhow? More broadly still, already from the vantage point of Philadelphia he has begun to get a perspective on tomorrow from yesterday."

This man was interested also in religion. He says: "John is sent to a Sunday-school where, with the best of intentions in the world, and to the best light of the

modern Sunday-school teacher, he is filled with a somewhat modernized version of the old stuff. I do not think it is doing him any harm; but neither do I think it is relieving his parents of the responsibility of his religious education. I am simply marking time, watching for some means or occasion to come along to teach him how to search for God, as the printing press is teaching him some of the principles of finance. He does not particularly need God yet, so I am not fretting my spirit. But I am watching for signs."

"Watching for some means or occasion to come along to teach him how to search for God.—I am watching for signs." This father knows that religion is not something to be "put over" on his son but something that must grow out of his own experience. Such, perhaps, is the core of the true teacher's art.

This boy learned, as we must all learn, while going under full steam in pursuit of some quest of his in the midst of a total situation that was satisfying.

Again, in a certain church boys and girls of high-school age had not been taking a share in any extensive way in the program of the school. The situation was studied and an effort made to develop a policy by which a more constructive piece of work could be done. It was arranged to provide what was called a "retreat" of the pupils and their leaders for a week-end in September. The "retreat" was held at a camp site within reasonable distance of the town and lasted part of two days and the night between. Not all of the young people attended, of course, but a considerable number did. The whole situation in the out-of-doors with a normal and varied program for a day and a half helped to create

this normal and satisfying situation. One result was immediately apparent in the lives of the young people who attended. Everything that the church and the church school stood for in the months to come had an added appeal to them. Christian ideals had been linked up with a certain situation in which these young people had shared happily and of their own accord. This one retreat, of course, could not and did not solve the problems of the church's youth program, because no one event or activity can do this. It did, however, help to motivate a certain group of young people and their leaders who could then become a nucleus around which other efforts and larger interests could be built in the months to come.

This idea means something for the average teacher of a class of boys or girls. It means that one of the first tasks of that teacher is to create a situation with the sense of satisfaction in it. Some have done it by a camping trip or a hike or a party or a trip of exploration to some point of interest. No single activity will have this effect for all groups, but the teacher will, of course, always be on the lookout for some chance to build upon these basic situations. In such an activity as this an individual is most likely to be completely himself; his purposes are intense, his will is strong, his mind is alert, his senses are keen. He is most likely to be on the move as far as growth is concerned. If this situation has an atmosphere of Christian ideals and is connected with a Christian institution and Christian leadership, then by a strange law that operates in the human mind, he catches something. Sometimes this law is called the law of concomitant learning. Many are inclined to believe

that it is the way in which all effective learning takes place. As a matter of fact, we need in our experience what are called "direct" and "incidental" learning. But the direct teaching or learning is more effective when it has been connected with an experience in which "incidental" education has also taken place.

In the next place, *this normal and satisfying experience needs to be a part of a larger concept or experience.*

Sometimes a leader of a group of boys or girls, such as a Sunday-school class, rejoices at the success of a party, or a sleighride, or a dramatic activity of the group. The whole situation was happy, natural, self-chosen, and satisfying. Its results were good, of course, in themselves; but their larger and more permanent values depend upon the extent to which the party or the ride is a part of a larger, on-going enterprise in which they have a share. If everything else about their class is unpleasant and they attend only by persuasive compulsion of their parents, and this occasional event is the only thing about it that appeals to them, then the good results of the attractive event and the teaching in the class itself neutralize and do not reinforce each other.

In fact, in such a situation a happy and interesting activity like this may in the long run do more harm than good; while it is happy and helpful in itself, it may tend to give the pupils a feeling of resentment toward their Sunday morning session of the department or of their class, because they think of these things as dry and compulsory, in contrast with the spontaneous pleasure of the midweek event. Even though the same teacher has been present in both experiences and the attitude of the pupil to the teacher even on Sunday

remains satisfactory, the pupil may not associate any of the pleasing experiences with the Sunday session for worship and study. This is a natural outcome of the common practice of the church when the church's program is merely a "mechanical mixture" of isolated activities, each of them worth while in itself without any central and unifying attitude to tie them all together in what ought to be, to continue to use a chemical term, "a chemical combination."

It may be assumed, on the contrary, that the class or group that has carried on this interesting activity has something in connection with its group life to give it an appeal and a purpose. This may consist of a name, a motto, a statement of purpose or objective, a simple ritual or ceremony, an appeal to pride in the group by itself and in its own life; something that ties it up with others in the community, nation, or the world. The party or other interesting event then becomes one of the many expressions of the central life of the group instead of being an isolated experience. In this way the ideals of the total group life permeate the party, while the pleasant associations of the party are lifted up and spread over all of the interests of the group. In that case the Sunday morning Bible study, on its part, is not an isolated thing; but the ideals that the group has already accepted become expressed through Bible study, for they may have already agreed that boys and girls following the program that they have adopted do secure help in practical problems from the Bible and other sources and are better equipped for life if they are familiar with these backgrounds of religion.

It may be supposed, still further, that this class, even

in all its activities, is not an isolated group. It belongs to a department containing other classes of boys and girls of somewhat the same age. The ideals of the small group, while very much their own, also form a part of the ideals and motivated experiences of the larger group. In this way the class itself becomes a much more meaningful activity.

Still further the department or larger group belongs to the church. It is a vast aid to the work of the department if there are points at which all the members bebecome conscious of and connected with the larger educational program of the church and with the church as a whole.

Beyond the local church lies the community, with other churches and other agencies in which the church must take its place. If this relationship is a readily accepted one the influence of the total community is then added to the influence of the smaller group. The same thing is true of the life of a denomination in the large and the young people of all the churches of a whole nation. It is not suggested here that this in any sense involves standardizing the experience of these groups, because good educational practice means just the opposite of this; but it does involve the educational values that lie in the possession of certain interests that are common to individuals and to smaller groups and so to a widening circle of larger groups. As an experience widens, its power and ramifications increase.

Many good illustrations of the psychological law that we have been trying to state occur at this point. An interesting one occurred a few years ago in connection with the development of the Tuxis boys' program in the

churches of Canada. The program had been taken up by the boys of about fifteen to eighteen years of age in a certain church and had been moving with fair success. The individual activities of the group were appealing and gradually became effective in the lives of the members. One of the older members happened to be sent on a trip from his Ontario town to the Maritime provinces in the interest of his firm. While there, he came in contact with many groups of Tuxis boys and saw them in their local church and community activities. He returned to report enthusiastically to the members of his group that "This thing that we call 'Tuxis' is all over the fences in the Maritimes." In his own way he had brought to his group the setting of their own vital experience in the midst of a larger enterprise. The organized class movement, so active a decade or so ago, was another instance of this.

Another example is found in the worldwide activities of the Christian Endeavor movement. In the program of an individual society there always can be, and, in a great majority of cases, there is the pull of the larger movement that sets the individual member and the individual group in the center of the community, the county, the state, the nation, and the world. A similar psychological appeal is found in certain types of denominational young people's societies, such as Baptist Young People's Union, Epworth League, Luther Leagues, etc.

The Boy Scouts provide an illustration. In the individual activity on a particular evening of a certain troop of Scouts there are, of course, things going on that have peculiar value and appeal for the boys who are present.

If, however, one were to undertake the operation of a Scout troop on an uninhabited island, because of getting hold of some Scout literature that gave no indication that the Scout program reached any farther than the individual group, one would see how much more difficult it would be to carry on an effective piece of work on a permanent basis over any considerable period of time. To every individual activity of a particular evening there is added the pull of the larger movement that touches other troops in the same community, in other districts, the total Scout movement of the nation, and finally the thrill that comes as the mind of the individual Scout moves out to the world Jamboree, with thousands of Scouts from many nations and races. It is recognized, of course, that this appeal falls short in this instance of what it could be because it is limited to one sex and one comparatively brief period of adolescent life. Nevertheless, the law of adolescent life we have been seeking to set forth holds good.

As the next step in this process, *this larger concept or picture that has just been discussed must first become active at the point of present interest and need.* We sometimes call this the experience or the life situation approach. It has many strong points in its favor. It creates an immediate interest. It makes it possible to move on from present needs to larger issues. It makes Christian ideals very practical in terms of the problems that young people actually face. There are certain weaknesses in this approach, however. It is likely to be a method of treating problems that have already arisen without facing the task of all education as being prevention rather than cure; there is at this point the danger

that our tendency to deal only with problems may be a modern appearance in education of the older idea of the revival which dealt only with those who had in some degree gone wrong. The immediate response of the members to this method may lead its leaders to a fictitious sense of its permanent value. It may tend to set up as a test of success the single standard of alertness on the part of the group without examining carefully the total net deposit of permanent value. However, its approach does provide the point at which the educational enterprise must begin.

In the next place, *a solution to present problems and needs must be sought in the light of already accepted ideals or goals.* These ideals or goals will be expressed in the standards and purposes of the program in which the members have already enlisted. For example, a group of Canadian girls in training in a western city were somewhat concerned in regard to the dances and other social activities that were being held in their high school. They immediately began to discuss in their group the question as to whether a C. G. I. T. girl could dance or not; and if she could, in what kind of dance—both as to conduct, hours, and so forth—could she take part consistently with the principles and ideals of her group and of her movement? They drew up a code or set of requirements for the sort of dance they could patronize. By living up to that standard and because they were the most popular girls in the school, they radically changed the type of dance attended by high-school students.

Further, it is necessary to set before the members of the group ways by which these general ideals can be

broken up into practicable units of achievement. This is necessary if the ideal is not to become confusing because of its very range and difficulty. It is possible to do this in various ways. For example, in certain Pioneer programs activities are listed under certain general headings, each activity being one that can be carried out under ordinary circumstances. The badge requirements of the Trail Ranger or Tuxis boys' program or of the Scout program are illustrations of this. Then as the individual member moves forward in the attainment of these units of experience, there will need to be provided stimulus and encouragement as progress is made in their achievement. This is a point at which happy group life is important. There will need to be some recognition for achievement and the resulting sense of satisfaction. This is provided in some types of programs by badges and in others by orders or degrees; dangerous as they may be when allowed to become a substitute for vital experience, they may have a fruitful place in character building. In some there is simply a provision for an individual to check up on his own achievement. In some form it is a valuable part of any program of education. All progress thus is used as a starting point for new achievement. This is necessary if the danger of complacency is to be avoided.

Also, *any such program as this will have to provide a variety of experience* within the larger unit to meet the needs of persons of varying temperament and experience. No single type of program will suffice for all persons, because they differ in their backgrounds, personal outlooks, and abilities. The ideal program would seem to be, then, not complete diversity, for that leads

to confusion; nor entire uniformity, because in that path lies the deadening hand of a standardized method; but in the idea of an inclusive unity in ideals and purposes, with individual variations to meet the needs of specific groups and individuals.

Finally, such a program must enlist its followers in *far-reaching enterprises and unfinished tasks in the world*; only in this way can personal achievement and local activities be redeemed from puerility by some end or purpose outside themselves.

The development of a program of adolescent Christian education along some such lines as these forms a major task of the Christian church for the immediate future. It will need the devoted service of workers in the local church and community and those on the staffs of national boards of all agencies. Fortunately for the church and its adolescent life such an enterprise is already under way. The steps already taken in such an enterprise will be treated in the next chapter.

CHAPTER SEVEN

IS THIS DREAM PRACTICAL?

IN PROPORTION as the religion of Jesus becomes a part of the growing and accepted purpose of young life, in that proportion it will have its chance to conquer the world. Is there any hope that this can be done? Has any progress in this direction been made? What are the prospects for the future? Has the discussion thus far centered in an impossible and impracticable dream, or have some steps already been taken along a road that lies fairly visible and open ahead? To such questions as these this chapter is given.

Progress Already Made

The idea that Christian living is at heart a quest for the full meaning of life and of service is, of course, not new in the church's youth program. The richest experiences of the church in its leadership of youth have come in proportion as it has embodied this idea. The history of the Student Volunteer Movement from its early beginning has shown clearly the power of a difficult purpose to empower life. The early efforts in the direction of social reform and the emphasis upon the social gospel were also instances of this. The service enterprises that were embodied in the programs of young people's societies and of the organized class movement, with its social outreach as a part of the Fourfold Life, were other

successful examples. Another instance is the discussion idea, when it becomes, not just an opportunity for individuals to exchange statements of their previous prejudices and thereby to root them all the more firmly in their own minds, but when it actually sets a group upon a search for newer and wider knowledge and saner and more constructive conclusions than any individual in the group has brought to it. The so-called "project method" is also another case, when it sets up, not a stereotyped form of mechanical and even manual activities, but the initiative of groups and individuals in practical enterprises with the idea that therein they will find a larger experience, new knowledge, wiser conclusions, and more helpful solutions to the problems of life.

In the programs of the Y. M. C. A. and Y. W. C. A. groups, this idea has been at work. These bodies have quite largely moved over from the idea of passing over a body of information to the more fruitful one of stimulating life and starting the processes of investigation and of search within the individual himself.

A unique piece of work along this general line has been carried on for the last few years in the churches under the name of "The Crusade with Christ." This idea was launched at the Christian Endeavor Convention in Cleveland in 1927 and was later taken up heartily by various church boards and cooperative councils of religious education. It aimed at the enlistment of the young life of the church in a crusade in behalf of three objectives—namely, evangelism, world peace, and Christian citizenship. Large numbers of young people responded to this challenge and a wider interest in these

three enterprises was stimulated. It was essentially a genuine quest for better answers to these riddles of human life than the past generation has been able to find.

Another interesting movement in this direction is the Canadian programs for adolescent boys and girls as promoted cooperatively by the various churches, the Y. M. C. A., and the Y. W. C. A. of that country. These programs began in 1914 essentially on the basis of a group of ideals, program methods, and ideas that were to be promoted among the boys and girls of the church. While the methods used at the beginning of these enterprises were much more vital than the typical church technique, they were not at their beginning serious departures from the idea that Christian education is summed up in a process for imparting truth. As these programs developed, however, there came a very great change. The vitality of the appeal of symbolism and of the ideals to which the boys and girls of the churches were exposed was sufficient to enlist within the programs themselves the active loyalty and support of a very significant proportion of capable and aggressive boys and girls. Partly by this accidental development and partly by design, this response on the part of youth effected a change in the educational procedure to such an extent that older boys and girls themselves came to share, not simply in the reception of programs passed on to them by a skillful promotion on the part of adults, but also in shaping the ideals and outlook and promotion of the enterprise itself. It is interesting to note that in the development of these programs there was set up an organized plan for what was called "citizenship." This

involved self-governing committees in local groups, a self-governing council or cabinet in the local church, a similar council or cabinet within the community, a similar agency for the provincial unit with plans for corresponding national agencies through which youth could express itself. The basic idea underlying this at first, however, was aimed at training these young people for the duties of adult citizenship in terms of government and political action. The enterprise has had this result, of course, and in large measure, but it has also had another outcome which perhaps was not intended; namely, *it has turned the creative enterprise of youth itself upon the programs of education through which they have come and by which they have been enlisted in the on-going work of Christianity.* The result has been most interesting and valuable. It is perhaps a high tribute to the adult leaders that they have welcomed this new situation, have helped to extend the influence of these older boys and girls, and have themselves been willing to be educated by it. The girls' programs express the creative initiative of the girls themselves through girls' councils and cabinets, and the boys' programs use boys' councils and, on the provincial basis, boys' parliaments for accomplishing a similar result. In six out of the seven territorial provincial units in Canada there have now been held, for six or seven years at least, annual older boys' parliaments. These are made up of members elected on the basis of the regular electoral districts, the voting being done by the boys of the Sunday-school and other groups and the members being chosen from candidates who themselves have come through the program. These parliaments meet in the

regular chambers of the provincial parliament buildings and carry on their deliberation according to regular parliamentary procedure. They are not "mock parliaments" by any means because they spend their time in formulating proposals both for the revision of their programs and for promoting and financing them throughout their territory.

These instances are given here to show that the church has been, to a considerable degree, enlisting the natural impulses, ambitions, and creative powers of its young life. These, and others that might be mentioned, are significant and valuable, but each is partial and sectional and when all are put together they do not have unity of appeal or program so as to reach the total youth of the church of the continent. Such a unifying appeal the leaders of these agencies and others have recently been at work together to provide.

Adoption of the Ideal, "The Christian Quest"

The educational ideal embodied in the idea that life is essentially a quest has already been adopted by the representatives of forty-one Protestant denominations as the central and all-inclusive challenge for its youth program. The significance of this ideal has not in any sense penetrated to the consciousness or shaped the motivation of any appreciable number of the ten million youths in the church schools and young people's societies of North America. The best evidence of this, perhaps, is the fact that to a large number of readers the above statement regarding such an action will be entirely news.

In January, 1926, a committee met in a Chicago hotel to serve the Christian youth agencies of North

America. The forty-one Protestant communions that have membership in the International Council of Religious Education had appointed that committee and looked to it as their official representative. The state councils and provincial councils also shared in this. Leaders of the national council of the Y. M. C. A., the national board of the Y. W. C. A., the International Society of Christian Endeavor, the Baptists' Young People's Union of America, and later the Epworth League of the Methodist Episcopal Church were members of the committee. The work of the local church, the work of the high school and the college field have been represented also in the committee's membership and activity. It was the most widely representative committee that ever sat down to consider this problem.

The committee has sought in its work to gather up the results of the historical development that has already been referred to in this book. It has entered into the heritage of wide experience that the church and outside agencies have been able to garner in the leadership of adolescent life. It has inherited the problems and unfinished tasks of that enterprise. It faced the difficulties that inhere in the present church situation in North America, where youth in the average community is divided into separate churches that often lack the impressiveness that comes from size, and also the appeal that belongs to a vital piece of work. Its members had to share the difficulties that have grown up because of organization loyalties within themselves and outside their own membership.

The committee has carried on its work on the basic

belief, among others, that resident within the adolescent life of the church and its related agencies there is a scattered and, therefore, ineffective force; and that this power, if it could ever be mobilized, through its motives, purposes, and constructive effort, upon a self-chosen effort to understand and apply the ideals of Jesus to the tasks of the church and to the building of the Kingdom, could go far in remaking the church and in influencing the world. The committee has, therefore, sought for some unifying ideal around which the scattered units of this far-flung army could rally, as to a central standard and symbol. What was this to be? The committee did not move hastily in making such a decision; it took time to examine the various possibilities and to consult the many elements in its constituency so as to base its conclusions upon careful consideration and thorough discussion. It took a vote among 900 adult leaders of youth in all parts of North America, and then another among 3,300 young people chosen from various sections of the constituency and representing all communions so as to afford a rather representative cross-section of adolescent life. When the first two thousand ballots were tabulated and the results compiled, the results of the next thousand confirmed and agreed with the results from the first two. It was clear, then, that any number of ballots taken on a similar basis would have produced substantially the same results. Among the unusual and new ideas that were suggested to these young people, the ideas that were pulled out of the list by them with greatest frequency had to do with this notion of a *quest* and with the word *Christian* and with life as a *Way.*

The committee, therefore, adopted the following as a program ideal:

THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

Use of the Idea of the Christian Quest

The Christian Quest, as a distinct idea, has been used already in a number of interesting situations. These, it is believed, are sufficient to have demonstrated already its capacity to motivate in a constructive way the idealism of young people. These enterprises have been used to test out the idea before widespread plans have been made for its promotion throughout the church.

Up until three years ago the group life of the Older Boys' and Girls' International Camp Conferences had been organized around the names, symbolism, and experiences of Indian tribes. This idea has been widely used in all sorts of summer camps in North America and elsewhere for about twenty years. It has the advantage of being a ready appeal and is a simple way by which the activities of several hundred young people who are to live together in the open can be organized so as to avoid the danger of confusion and lack of discipline and at the same time to organize the group for constructive educational ends. In the International camps it was proposed in 1927 for the first time that the group life should be built around the idea of life as a quest. After consulting an expert on Indian language it was decided to choose Indian equivalents for certain ideas that underlie the quest itself. Indian lore was used to get the equivalents in language of certain ideas but

Indian customs did not enter into the content of the group ideals. The following names were chosen:

AKITA—one who is on a search or quest

WICOTA—a group of searchers

IYE AKITA—one who is on a search for his *inner best self*

KOLA AKITA—one who is on a search for *helpful friendships*

TECA AKITA—one who is on a search for *new discoveries*

ONSPE AKITA—one who is on a search for *greater heights*

WOWICAKA AKITA—one who is on a search for *unattained truth*

WAKANTANKA AKITA—one who is on a search for *new experiences with God*

The organized life of the camp, for purposes of athletic competition, social entertainment, stunts, seating at table, living in tents or cottages, was arranged around these as names for groups of campers. In yells, songs, mottoes, stunts, dramatic interests, and in other ways these ideals entered into the life of the camp.

The results have been of extreme interest and of unusual value. The campers have had worked into their minds, through the activities of their group life, ideals that fit their practical conditions after they return home, which the Indian or some alien symbolism does not do. The stunts and entertainments have unconsciously taken on a higher tone because so many of them have been built around the inner idea of the group name. New songs have had to be written, new hymns have been

developed, worship services have been worked out. In these, the response of the young people has quite clearly indicated that in this idea there is something that has the needed virtue of a ready and quick appeal combined with a capacity for growth in larger understanding and for continuous application to the on-going activities of practical life. In one camp, after this testing-out of the idea, many campers have expressed a desire that these basic ideas should be made the framework around which to build the total camp curriculum.

The idea of the quest has also been widely used in young people's conferences which last for a week-end usually or for one or two days at some other time. These bring together from one to many hundreds of young people for this period of stimulating fellowship, discussion, study, and inspiration.

In many local churches, groups have been organized around some of these ideals that present life as a quest and young people have responded readily. The camp names have been used in some cases for organized classes or other groups in the church school.

Age-Group Symbolic Names

The committee chose the term "The Christian Quest" as a central ideal for the total youth program of the churches for the ages twelve to twenty-three. It also took steps, however, toward the development of some age-group ideal that would be a part of this general ideal but which would make it more specific for a shorter span of life. They adopted the policy of seeking to find symbolic age-group names for the three departments in the adolescent division; namely, Intermediates

—twelve to fourteen years; Seniors—fifteen to seventeen years; and Young People—eighteen to twenty-three years. In the voting that was provided for by which the term "Christian Quest" was chosen, the boys and girls and young people also voted upon symbolic program names for these three departments.

As a result of this consideration the committee has recently provided for the adoption of an age-group name for the Intermediate age and another for the Senior period. These are as follows: *Pioneer* for Intermediates and *Tuxis* for Seniors.

These two names have not been adopted hastily or without careful consideration and experience. They have already been somewhat widely used in parts of the constituency. The program name "Pioneer" has been used for a number of years as the name for the program for boys from twelve to fourteen years of age of the National Council of the Y. M. C. A. It has been used for almost an equal length of time as the program name for the same age in the Presbyterian Church, U. S. A. This experience demonstrates that it is capable of vivid, dramatic appeal and growing interpretation. It has proved to be an effective way of gathering up the idealism and best elements in the church of the past and also of focusing the minds of modern youth upon the unfinished enterprises and unsolved problems in their own lives in the institutions which they know best and in the world into which they are gradually moving with their enlarging social life. For the last two years this term has also been used for girls as well as boys of Intermediate age in the Presbyterian Church, U. S. A.

The word "Tuxis" has also had a good deal of use.

It is a word with a hidden meaning and is usually interpreted as follows: "T" and "S" indicate Training for Service. "X" in the center indicates that it is centered around the ideals of Jesus Christ. The remaining letters "U" and "I" indicate our social contacts. The word originated with Mr. H. W. Smith, when he was boys' work secretary of the Brooklyn Y. M. C. A. some years ago. He developed it for his own boys' program and after his death it was not widely used for some time. In 1918 the Canadian leaders wanted a symbolic challenging name for their program for boys of fifteen years and up. They had been carrying on their program for four years without any such name but became convinced that the ideals for which their program stood could be more easily and effectively presented to boys if there were some program name. After a careful study of all the possibilities they adopted the name "Tuxis." It has since had in Canada its most widespread and effective use up to the present. It has become the name for the program for boys of this age and has proved unusually popular and effective with them. The name is attached to their provincial boys' parliaments, to provincial and district camps, to provincial and district older boys' conferences, to their materials that are used in their program, to the groups and departments in the local church in which they are organized, and to themselves as individual boys. A boy is now proud to identify himself and be known as a Tuxis Boy. He very often introduces the problem of his own standards of living by saying, "Should a Tuxis boy do so-and-so?"

The word "Tuxis" has been used in the United States for the last two years as the program name for the

Senior age-group in the Presbyterian Church, U. S. A. It has been used for both boys and girls and has proved equally appealing.

The committee feels that in recommending these names for general use they are proceeding on the basis of very careful and suggestive experience. Plans are now well under way by which these will enter increasingly into the total curriculum for these groups.

Building a Youth Curriculum[1]

The term "curriculum" has come to the center of the stage in recent years in both church and public education. In its narrower meaning as the content of instruction it has been the subject of research, investigation, study, experiment, and reconstruction. Into this enterprise in general there is not the space here to go. It is referred to because it is to a large extent the background out of which a church curriculum enterprise of today has come and by which it will no doubt be influenced.

The curriculum in the narrow sense of a system of lesson courses within the church has gone through three main stages of development. The first was that of the uniform lesson in which a Bible passage was taught to

[1] The words "curriculum" and "program" are often used in the general public mind to mean different things; the term "curriculum" is restricted to lesson courses and other teaching materials, while the word "program" includes the complete activities through which a group passes involving its worship, recreation, organizational life, etc. In the modern sense of the word "curriculum" it includes all of these functions, and so the word "program" is usually not needed at all. The word is used in this discussion in the latter and inclusive sense.

the same people of all ages, in all countries of the world, on the same day. The second stage was that of the graded lesson in which the principle of uniform materials was abandoned and an effort made to grade the materials of the Bible and other sources on the basis of the achievement in the pupil's experience. Some of this was developed upon a plan of one course for each year, known as the closely graded plan and the other of specific courses for an age range of three years that is known as the departmental or group graded plan. The third of these stages is that in which the church now is, in so far as new enterprises in curriculum construction are concerned. It is an attempt to build the curriculum on neither of these former foundations but on the basis of life experience and the actual needs and activities of individuals. It has produced thus far only a relatively small amount of actual material because the creative process now under way is only partly carried through to the stage of actual production.

The use of the ideal of the Christian Quest belongs primarily to this third stage. The leaders of the curriculum-making bodies of North America have already been working together on this task. They look forward to the day when there will be, not a single hard and fast curriculum, but a wide range of curriculum sources from which the individual group and its leader will draw for those helps that will fit best in their particular situations. They are together producing those materials and arriving at the descriptions of life problems and needs out of which such materials must grow. They have concentrated their creative forces particularly upon

an agreement as to the method by which an individual group with its teacher or leader can decide upon its own purpose, study its own needs, and build its own curriculum out of the many source materials available. This enterprise is now under way and as it is developed it will become the means through which the ideal of life as a quest will be increasingly worked into the actual interests and activities of groups of youth in all the churches throughout the country. It will also, it is expected, influence the preparation of uniform and departmental materials. This is no simple or easy task to which the leaders of young people's work have addressed themselves. The fact that they have undertaken it is one of the most significant things in modern adolescent religious education.

The Summer Camp as an Agency of Adolescent Christian Education[1]

The late President Eliot said that the summer camp was the unique contribution of America to the cause of education. It is now estimated that in the United States and Canada there are nearly a million boys and girls attending summer camps each year. This constitutes in itself an educational institution of vast extent, from the standpoint of mere numbers in attendance, physical equipment, number of employed leaders at work, and the cost

[1] This item and the others outlined in this chapter sum up a list of ten major enterprises that the professional leaders of youth in North America have agreed upon as those to which they will give their attention during the next five or ten years. They are thus looking at their task in the large as well as in its details.

of operation. When one considers the fact that education actually takes place most effectively in connection with some happy and self-chosen experience the summer camp takes on a new importance. Its effect cannot be measured in terms of its numbers, cost, or equipment. Its results can be estimated only in terms of intensity of experience. At this point the summer camp has outstanding achievement to its credit.

The church and related Christian agencies have not been backward in utilizing this appeal. The Y. M. C. A. and Y. W. C. A. have for a considerable time been carrying on an effective summer camp program. Within summer enterprises carried on by national and provincial and other agencies there is at present an annual attendance of several hundred thousand. This takes no account of many camps conducted by local churches. Just as the vacation school and week-day church school have taken their places side by side with the Sunday-school and the young people's society in the family of religious education, so the summer camp is already taking its place. The time is not far away when the church will look upon a summer camp experience as a necessary and integral part of the program of Christian education provided for its boys and girls. Within the next few years, as a result of experience, study, and careful investigation, there will be developed a camp and summer conference program for North America that will utilize this powerful asset for the winning of life to the ideals of Jesus. This task is now also well under way and the summer camp is destined to go far in making effective the type of curriculum that has already been discussed.

The Enlistment of Youth in This Creative Enterprise

The growing enterprise which is here discussed will find its richest life in proportion as youth itself can share in it.

A significant gathering of youth, representing all the Christian agencies of North America, was held in June, 1930, in connection with the Quadrennial Convention of the International Council of Religious Education held in Toronto, Canada. Two groups of young people gathered. One was the Christian Youth Council of North America containing one hundred fifty-six older boys and girls between seventeen and twenty-one years of age, representing the various Christian agencies of the Continent. These were chosen on the basis of no more than four delegates from each agency. Following it came the Christian Youth Conference of North America to bring together for two days a much larger gathering of a more inspirational and popular character. This Council and Conference were the results of a year and a half of careful planning, preparation, and discussion throughout the country. Out of these gatherings came an agreement as to the main lines of activity and effort in which the Christian youth agencies of the Continent could cooperate for the next few years. The theme around which the programs were built was expressed in general terms as "Adventures in the Christian Quest." The six major projects, which had been agreed upon after discussion groups and ballots among several thousands of young people in all parts of the Continent, were as follows:

(1) JESUS CHRIST, A deeper grasp of His ideals and personal power; (2) CHRISTIAN CONDUCT, To find and practice the Christian solution to the problems of life; (3) WORSHIP AND PRAYER, A fellowship of deeper experience in the values of worship and prayer; (4) OTHER YOUTH, An extension of Jesus' ideals, by youth, to other youth everywhere; (5) CHRISTIAN UNITY, An enlistment of youth in world efforts toward a united Christendom; (6) A CHRISTIAN SOCIETY, An application of Jesus' teachings to social and economic life.

The Council was an outstanding success and a most significant event in young people's work. It projected ideals and plans that will vitally affect the total youth enterprise throughout the continent. It will meet regularly in the future, possibly at two year intervals.

This youth council on a continental scale is but a climax to a movement within the church that has already gone far in this direction. For a number of years the organized class, the young people's societies, the organized clubs or other groups, have been carrying on their own activities with their own officers and committees. From these interests in the local group up to the church, the community, the wider area, the denominational board, and the inter-church agency, this process of youth initiative has been going on. It has still a long way to go and has unusual possibilities within it. The youth leaders of the Continent are increasingly committed to this enterprise of sharing with youth the development of its own work. It distinctly says that youth and adult life must share this quest and this growing experience together.

A System of Field Administration and Supervision

The size and wide extent of the youth constituency in the church have already been pointed out.[1] If one thinks of these ten million adolescents within or under the influence of the church, of the agencies of various sorts that are established to serve them, of the professional leadership that is available for them, of the material and spiritual equipment of the church buildings available for their use, and of the money that is poured into the production of materials, courses, and papers all aimed at the mind and heart of these young people, one is compelled to ask the question: *Is this total wealth of machinery and resources organized, adjusted part to part, and set to work, in the achievement of common, agreed-upon, and practical ends, to the best effect?* Have the leaders of these agencies faced this question together? The answer to both of these questions has to be largely in the negative. This problem is now being faced, however; steps are being taken to study this situation and to assemble all the facts, and out of this study the leaders of these various agencies will then develop the most practicable and statesmanlike plan possible for promoting and administering a youth program.

As a part of this total enterprise of administration and supervision the local community must be considered. Very little consecutive and far-sighted study has as yet been given to this. In the small isolated community there are usually three agencies that touch young life—

[1] See page 84ff.

namely, the home, the school, and the church. Even there the relation between these three is of considerable importance. In the larger community with its more varied life, there is an almost bewildering number of agencies and enterprises and programs appealing to adolescent boys and girls. These are usually only slightly related to one another. The result of this confusion is that the influences of the one are likely to counteract or neutralize the influences of the other. The situation is somewhat similar to the Italian fruit vendor who said, "What I make on de peanutta, I lose on de damma banan'."

The total task that this book seeks to picture in the large becomes focused at this point as far as the local community is concerned. The issue is this: in the face of the manifold destructive forces that impinge upon modern youth, can the constructive forces of the community in which youth lives work together according to an effective plan so that all these many forces can be utilized to the most productive ends? In such a mobilizing of a community's resources, the church, the home, the public school, the Y. M. C. A., the Y. W. C. A., the college, the so-called extra church agencies, such as Boy Scouts and others, playground and amusement enterprises and others, must all be taken into account. That this must be done we are all agreed. The method by which it is to be accomplished constitutes one of those unfinished tasks lying out ahead of leaders of youth; it becomes their own venturesome quest on which they can test for themselves the ideal that they are prepared to commend to youth.

The Development of a Technique of Leadership

Much good ink has been spilled around this word "leadership." To some it has been a symbol of self-expression. To others it has meant an appeal to their natural egotism. In other cases it has meant the development of a few skills in manipulating group activities, skills which a former director of leadership training for the International Council called "Five-Finger Exercises." In many cases it has not been more than that. Leadership is one of the shibboleths of our modern age. Even a popular auto or toothpaste "achieves leadership"; nations seek it; men find it or have it ascribed to them. It has been linked up in the popular mind with our present-day attitude toward success as the chief mark of the value of one's life.

Two ideas prevail as to the meaning of this word. In the minds of some, "leadership" would fit this definition: "A leader is the chief personality of a group in any field of activity having sufficient knowledge, skill, and capacity to carry through his working plan to an objective and inspire his fellows to follow."

On the other hand, some one described the leadership ability of President Hoover in these words: "His unique work as a leader was in so organizing vast enterprises that in them other men could express their highest possible capacities. He did not give others orders; he rather provided them with opportunities."

These two interpretations operate, for example, in leading a group of young people in singing. One leader leads the song in such a way that the eccentricities of

his own performance attracts attention to himself. As a result only a small proportion of the group actually sing; most of them admire and laugh at the leader. By this standard the leader does not have to choose a song that the group already knows or that can be easily taught. This is a perfectly legitimate idea of leadership provided the purpose of singing around a table is not participation on the part of each individual in a group experience, but is that of being entertained by some attractive person. If, however, the ideal of group leadership is the participation of persons in a group activity this type of leadership is not adequate. One can see the more adequate type of leadership sometimes when a leader chooses some song that every one knows or one that is of such simple construction that it can be easily taught to all or practically all of the group. The leader's skill then is utilized in creating such an atmosphere, and giving such instructions and guidance that at least almost every one actually shares in the singing, participates in the motions that accompany the words, if there are any, and thus actually joins in a vital activity.

This illustration sets side by side the two ideas of leadership. One means that the members of the group are utilized and in some cases exploited for developing or exhibiting the capacity of the leader. In the other case, the skill of the leader and the expression of his or her personality are used for the sake of bringing to the surface of action and of interest the capacity of the members of the group.

Out in the future lies the opportunity of discovering the laws, methods, principles, and technical skills by

which leadership can be moved over from this first basis of autocratic and egotistic self-expression to the second foundation of genuine ability to bring out in others the ability to share, grow, and contribute to group life.

The new type of curriculum in religious education needs distinctly a new type of leadership. The curriculum for youth that is now under way will demand a different type of leader from that which we have had in the past. As this program develops, it is the constant purpose of those concerned with it to develop a leadership process that will be adequate to the demands of a new type of material. This will be no easy task. It will perhaps need, as one of its chief requirements, some sort of concrete and romantic appeal to the adult life of the church that will recruit for the Christian leadership of the church in education types of men and women who now often scorn the church's program of education. This in itself is an adventure on the part of the church of no mean order.

One of the most fruitful ways by which this new leadership can be secured is by recruiting and training it among the older boys and girls themselves. This is already being done to a large degree in the summer camps and summer conferences. Through these there is being recruited a host of young people to whom the task of Christian leadership has become a vital interest. It has been built into a vital experience during the formative years of youth, and thus it is likely to remain and become either a vocational or an avocational activity of life.

A Re-Study and Revision of the Program Itself

In his significant book, *Symbolism, Its Meaning and Effect*, Professor Whitehead says: "The art of free society consists first in the maintenance of the symbolic code; and secondly in fearlessness of revision, to secure that the code serves those purposes which satisfy an enlightened reason. Those societies which cannot combine reverence to their symbols with freedom of revision must ultimately decay either from anarchy or from the slow atrophy of a life stifled by useless shadows."

As with any society so it is with any Christian youth program. This enterprise with which we are dealing is already under way. It has had an interesting history and it has unusual possibilities in the future. It, however, contains, like any other growing thing, one essential danger. It is in danger of becoming fixed, unchangeable, and self-centered as soon as it becomes widespread and effective. As it succeeds, it will tend to resist change. This is the path that many enterprises, whose courses in history we can clearly see, have taken. *After they have become widespread, powerful, and influential it is usually too late to introduce the elements that provide for their own reconstruction. The germ of that reconstruction must be placed in the basic protoplasm out of which the future growth is to come. Change and reconstruction must be as natural as growth itself.* This can be done by putting at the center of the whole enterprise the ideal of critical evaluation and continuous reconstruction.

This can be accomplished in several ways. It will grow out of the spirit in which those who carry on the

enterprise in its early stages face their tasks; if they are imbued with this attitude the enterprise will naturally take its tone from them. Again, the enterprise can constantly practice the method of testing its results by their outcome in actual living; this has not always been done in agencies of character building and of religious education. It is vital, however, to the permanent achievement of any piece of work. Such a process of evaluation is already under way.

A Continuous Study of the Life and Ideals of Jesus

For the last year a large number of professional leaders of youth in North America have been turning anew to a fresh study and interpretation of Jesus. They have been reading books dealing with him. They have been turning again to the records of his life. They have been seeking to get back where they can grasp something of the secret of his power. They are seeking to understand his contribution to the world and the implication of his teachings for their own lives and for society. They have called this "a spiritual pilgrimage" and, while they have not gone far, they have gone far enough to demonstrate its unusual value and to convince them that it must be a continuous part of their own life enrichment.

This sort of study is vital to any youth enterprise within the Christian church that is destined ever to go very far. Youth and the leaders of youth, if their enterprise is to be Christian in anything more than name, must come to grips with the significance of Jesus. They must sooner or later consider the relation of the historic interpretation of Jesus that has come down to them in

the creeds, ceremonies, customs, and controlling concepts of the church to the original historic situation as we find it in the early records of his life. They must come face to face with the backgrounds that are involved in the attitude of the church to Jesus and his place in a modern program of education. This process is already going on and is destined to go a long way in determining the central impulse of the youth program of the church. It is basic and central if building the kingdom which was the center of his ministry is to become a motivating center for growing, youthful purpose.

Such are some of the practical enterprises already under way within the Christian agencies of North America.

CHAPTER EIGHT

THE DREAM POWER WITHIN THE READER

THE last chapter dealt entirely with enterprises that are already under way and have received in their main outlines the official endorsement of the Protestant forces of North America. This chapter sets forth some of the possibilities that lie out in the future that have not yet been approved, even in a general way, by any official groups. They are set forth here because of the deep conviction that the enterprise of adolescent Christian education in the future must take account of two important factors. One factor is the enterprises, ways of work, and types of program that are already under way; these must never be overlooked else one loses himself in the fog of vague expectations. The second, true to the instinct of the quest itself, insists that for the future there are better and more fruitful ways of doing things than have been achieved thus far. This chapter contains some of the results of the writer's own brief explorations into this border land of the unknown and untried. This is done, not with any idea that what he brings back from such a journey will be in itself conclusive or final to any one else, but only in the hope that what he brings will have in it enough of truth and of appeal so that others may venture forth also to test out the unknown; it is to be hoped that with their dif-

ferent and larger equipment, they may bring back treasures of greater value.

The program of the church has suffered sadly many times because it has been conceived in such narrow limits that only a few people and they of somewhat similar gifts have been able to contribute to it. As the young people's enterprise in the church grows in the years to come its hope lies to a considerable degree in its ability to recruit to its own central and broad purpose the contributions of people of varied talents and outlooks upon life. These suggestions are put down to indicate a few fields for such creative effort in the years to come.

Church Art and Symbols

In the high school department of a church school recently the pastor gave an interesting description of new stained glass windows which were just installed in the church auditorium. As he circled the church, pointing out the figures in the beautiful colors of the glass, his journey became a panorama of religious history. The early church, its struggle for existence, the sacrifice of its apostles and martyrs, the symbols that were indicated, such as the saw, the mallet, the sword—all these portrayed the spiritual ideals and intellectual outlook of that church. The windows were limited, of course, to the Old and New Testaments and to the early days of Christianity. There was power in the presentation, and the discussion of the pictures in the class sessions that followed indicated that the story had gone far into vital interests of the mind.

The story, however, was incomplete. There could be a more complete set of windows in which, either by

personal figure or by symbolic representation, the long line of church heroes since the days of the apostolic martyrs could be set forth. There could have been a place for the martyrs of the days later than the apostles, for the scholars and missionaries of the Middle Ages, for the evangelists who went so far in spreading Christianity to northern Europe and to Great Britain, for the apostles of social Christianity of the last century, for modern missionaries, and for the leaders of our own day, such as Jacob Riis, Jane Addams, and others, who have done so much to make Christianity a vital force in all the affairs of life. There is no suggestion here that either the prophets of the Old Testaments or the apostles and martyrs of the New should be left out of this panorama. They are a part of it, but the total picture includes others than these. While the partial story has its strong appeal to modern youth, it cannot be doubted that the *total* story, linking up the spirit and devotion of modern men and women with those of the ancient days, would appeal much more strongly. Modern young people could well discover, for example, that when Jane Addams is lampooned by the cynical press of today as a traitor to her country because she works for international peace, she belongs to the spiritual lineage of the ancient martyr who was sawn in two for his faith; they would admit that, to a sensitive soul, hers may be the more painful way to pay the price.

Many modern church plants provide a chapel in which the adolescent boys and girls hold their worship services. An assembly hall used to be thought adequate, but such is not the case today. A chapel, with all that the word suggests of meditation and worship and spirit-

ual experience, is now provided. In some churches, a single chapel is provided for the intermediates and another for the senior department, for example. In other cases one chapel is used by several groups in relays. This is a part of the strong trend in the modern church toward worship. Many people feel that one of the strongest factors in the church lies at this point. To a certain extent a tendency like this is undoubtedly a good sign and an indication of genuine spiritual life. In other cases it is a serious question whether the modern emphasis upon worship is not a sign, after all, of the poverty of the church's life and of its desire to flee from life rather than face it with courage and success. In some cases it signifies the narrowness of the church's view as to the meaning of religion, or it becomes a sort of compensation for one's failure in linking up religion with the total range of life.

If the actual practice of worship tends in any one of these directions, the church's future life will be impoverished rather than empowered. The content and vitality of that experience itself will determine whether this is to be the case. If the physical surroundings in which young people are to worship are to take their symbols and their points of view entirely from the worship attitudes of the past, it will face a very real danger; it will utilize a warm emotional experience to draw the soul away from practical life for its satisfactions in religion rather than project it into life and help it to find the technique for experiencing religion *there*. All of this would be true, of course, of a chapel or other room built for and set aside for the exclusive use of a young people's group, but also of the decorations and appoint-

ments of any room used by them in connection with the church or elsewhere.

If the ideas of life as a quest are to be expressed for boys and girls of twelve to fourteen years through the ideals of a pioneer, it becomes possible to choose the church decorations and architectural equipment, the church windows, and the symbols by which a room would be decorated in accord with this ideal. For example, if the worship chapel of an intermediate department were to contain, in its windows or in its mural decorations or in other ways down one side of the room, presentations of some of the great pioneering personalities of the past, it would be a situation with unusually educational values. If, down the other side of the room or arranged in some other way, there were presented in a similar form the unfinished tasks of the modern world, *there would be an opportunity to tie up the idealism that grows out of the heroes of the past with the challenge of the present and of the unachieved future.* In many churches at present where there are twelve shields each containing a symbol of one of the twelve apostles, there is an empty shield for Judas. The empty shield tells the story of Judas's life and failure in vivid and impressive form. May we not suppose that in a church school chapel where there is a shield or tablet dedicated to Pasteur for his services to mankind in the discovery of the connection between germs and disease, there would be immense value in a tablet left vacant until some one has discovered the secret of a cure for cancer? If a church window portrays through the martyrdom of an apostle the spread of Christianity into Europe—which is well—why could not another set forth the modern issue in-

volved in carrying Christianity into the world of industry, of wages, of racial strife, of housing, or of the rights of the child? And would not this also be well?

The method by which these are to be worked out, the problem of adapting them to the small one-room school and other practical problems, are not now being discussed. If the idea has in it any appeal, some day some one whose talents lie in this direction will find in such achievement his joyous and creative work.

Hymns, Songs, and Drama for Youth

Much of what has been said in regard to church art and church symbols applies also to other phases of the church's life. One of the important areas is that of church hymns and songs for modern youth.

The hymns of the modern church follow into several natural groups. In one are the old hymns of the church that have come down through the centuries and survived because they express so many deep things in life and because they have ministered richly to the Christian heart. In another group are the more modern popular religious songs that have grown out of revivals of a certain type. In another group are a few modern hymns that have sprung from the lives of earnest, modern Christians; "America The Beautiful," "Where Cross the Crowded Ways of Life," are examples of this type. In another group are hymns that have taken over outstanding pieces of modern poetry that, while not originally written as hymns, have in them a strong appeal; Joyce Kilmer's "Trees" is an example of this type. Some of our best modern hymn books have freshened their points of view by including some good poetry of this sort. A

still smaller group, one that is pitifully small in fact, contains a few hymns that have seemed to spring spontaneously out of the mood of modern youth and to express that mood in terms of Christian living. "Just as I Am, Young, Strong and Free," "I Would Be True," "Oh, the Joy of the Measured Strength," and a few others fall in this list. Into the summer camp enterprise there have entered a few hymns with not only a vital appeal but real beauty. A few of these are "God Who Touchest Earth with Beauty," "Youth, Oh Youth, Can I Reach You," and "Take Us on the Quest of Beauty."

This last list, however, is as yet very small. It is not claimed here that this is the only type of hymn that ought to be used in an appeal to youth, but only that there should be many more hymns of this sort produced. It is not too much to hope that in the days to come some men and women, perhaps those who will themselves be motivated in this direction within the church program in the next few years, will find in this direction their opportunity to use their creative and artistic gifts in interpreting the religion of Jesus through the medium of sacred music, as well as of the so-called popular songs, to the young people of our time.

Perhaps the best proof of the power of the drama in human appeal is the way in which many of our modern young people have given themselves wholeheartedly to the production of many pageants and dramas that have been singularly empty and purposeless. There are, of course, a number of good pageants and dramatic productions, but the number is as yet small. Many now in use are quite far removed from the issues of practical life. When, however, they are brought to the level of

practical experience their appeal is increased many times. When one sits in the audience with groups of young people and senses their response to that which is being displayed on the stage, he will notice always an added tug when something is portrayed that sets forth a practical problem. When that problem is presented with genuine dramatic power, portrays actual conflict between opposing ideals, and at the end guides the mind of the hearer to some constructive conclusion, the effect is profound.

May we not hope that somewhere now in the church or perhaps on the fringes of the church's present activity, some youth, some man, or some woman, will find in the dramatic art an outlet for his own creative gifts?

A Fellowship of Social Christianity

Christianity has faced its hardest task in social conditions. In modern industrial, commercial, and social life there are forces with which the religion of Jesus has found it hard to deal. When these two have come face to face Christianity has had to disguise its defeat in some formal statements, or to conceal its surrender by some verbal subterfuge that is often not realized even by those who create it. At this point Christianity faces not only the greatest need for practical achievement in the world, but also the supreme test of the church itself.

One of the outstanding legacies that comes down to us from the past is the fraternal orders or brotherhoods of the church. They are known now as the orders or societies within the Catholic Church. Their history, however, goes back to the roots of Christianity itself. As one

studies their origins, their developments, and their achievements and weighs their failures and weaknesses along with their successes, he finds that there was something in them that appealed deeply to human motives. The appeal to belong to some special group with a definite purpose was there. There was the appeal of an order or fellowship that made severe demands upon the life of the individual. There was the "order" or the group with its purposes that gradually became the controlling interests of the individual member. All of these, in some way, entered into the motives and ambitions of the individual member and made the order the power that it was.

It is not proposed here that any of these orders should be revived in the modern church. It is only proposed that there are deep-seated motives in the human soul that could be reached by some such appeal as this. It may even be that a unique contribution could be made to the solution of our social and industrial problems in this way. It might be reasonable to hope that within the youth program of the church provision could be made for some sort of fellowship, or brotherhood, or fraternity of social Christianity; modern young people, after a thorough study of the situations involved and after themselves agreeing as to the standards of the group itself, could themselves set up some fellowship along this line. Some of these young people, for example, would face the problem as to the essential justice of modern methods by which the products of human industry, in terms of the wealth of the world, are distributed. It is not here proposed what that solution

would be; it is suggested merely that *the problem is here and some solution must be found.*

It is not too much to expect that if a choice group of young people were brought face to face with this problem and were given an opportunity to discuss it in view of its practical outcomes for themselves, they might be willing to band themselves together into some sort of brotherhood of social Christianity. One outreach of this inner fellowship might have to do with social service in its many branches. Another outlet might have to do with leadership in a labor group or among the owners of industry. Another outreach might be a decision on the part of these young people to pledge themselves to limit, for the rest of their lives, their expenditures upon themselves and their families to a certain fixed amount plus a certain extra that would have some proportionate relation to whatever their income might be in the years to come; if such a group were to grow up within the church it would need, of course, that a great deal of study be given to the problem as to what amount would form a reasonable standard for such a group; any decision as to this standard would mean a close contact with the problem of modern industry, wages, housing, standards of living, and a thorough study of them; such a study would be of unique educational value even for those who after it was finished were not ready to take its solemn obligations upon them. Such a plan, of course, would be very different from the kind of pledges that we have sometimes expected of young people, but it would not be any more serious in many ways than pledges they have already taken in

large numbers to give their lives to mission service on the foreign field.[1]

A Fellowship of Christian Leadership

Within many organized groups there are today special fraternities, sororities, and brotherhoods of many kinds. These differ in their purposes and standards but they have something common in their appeal to fundamental human motives. The results of such organizations are in many ways good, although of course it would be easy to point out ways in which they have been objectionable. At the same time it ought to be possible for those who are planning a church program to make some use of the fundamental appeal within such enterprises.

It has been suggested that within the youth program of the church there should be some sort of fellowship or brotherhood of Christian leadership. Such an appeal has already been used in an experimental way in connection with the International Older Boys' and Girls' Camp Conference. In this connection there has been established what is known as "The Order of Geneva." The word "Geneva" is used in connection with the camp site of each of these camps and so has been taken over into the order itself. The Order of Geneva is based upon the idea that the camp program of two weeks is

[1] Since the above was written the writer has heard of a young high school student in a western city who volunteered the statement in a summer camp that when he becomes the owner of his father's department store, he will never spend upon himself a larger income than the average income of his employees. We are not here discussing the wisdom of his standard but are using his statement to illustrate the latent practical idealism of youth.

not a complete experience in itself but is a time for motivating the total experience of the coming year. The Order has four degrees into which campers are admitted one at a time beginning at the first and then after one year, at least, being eligible to the second, and so on. The Order is tied up with a personal interview plan carried on at camp by which a leader of the camp spends some time with each individual camper seeking to understand his or her problems and needs and helping to work out with the young person a program of activities and of achievement for the coming year. These achievements are linked up very definitely with the ideals of the camp and the purposes that through it are established in individual life. They become thus a definite part of the camper's personal quest.

The extent to which a camper then makes good in his personal life, in his community, in his home, in his church, and in his school or place of employment, becomes the standard by which it is decided whether he can be admitted to a degree in the Order or not. It has been possible even in the short time that the Order has been in use to thread through it an idealism and a romance that have been of unusual power. Some who have been close to the experiment believe that it would be quite possible to build up within the widespread youth program of the church, on sound educational principles, a fellowship of this sort that would have as strong an appeal as any well-known college fraternity or sorority. It would not be modeled or copied after these, nor would it need to contain some of their objectionable features. It would, of course, have the danger of any such enterprise and the possibility of becoming

in turn formal and fashionable and thereby ceasing to be vital. At the same time it ought to be possible to guard against these dangers while making wise and constructive use of the basic human appeal that such groups possess. The following quotation from the vow of the Order will illustrate something of the idealism that lies in it:

> "I shall ever try to keep my body pure, for I know that God has made and fashioned every part and limb and meant their function to be holy.
>
> "I shall ever try to keep untruth from out my mind and thought, for I know that God Himself has kindled all the reason in me. I will ever search for truth, for I know full well that truth alone shall live and make men free.
>
> "I will ever endeavor to know and love my fellowman, not prejudiced by station, race, or color, for I well know that God's ideal of brotherhood is that we should act toward our fellowman motivated by love alone.
>
> "I will strive to keep all evil from my heart and keep my love in flower, for I well know, if I successful am, God must dwell within the inmost shrine of my soul. I give my will to Him and ask for power to act that my life may reveal Him unto all."

A Unified Community

Much modern thought centers around what is called "the unity of life," but most current practice is based upon the idea of dividing a human life. Educational theory says that a life both grows and acts as a whole around some center, but in an actual community it is split into bits of experience. Human society tries to send

part of it to the public school, another part of it to the church, still another to the gymnasium or the public playground or the community hall, while retaining for the home some parts of the central whole; the result is often a rather ineffective conflict of cross currents in the life of the child.

Is it too much to hope that sometime soon some local community will dare the experiment of completely unifying its community life? For a start it will have to be some community with a good deal of identity of interest and of outlook. It might have to be predominantly of Protestant or of some other religious faith, although it should be possible for separate faiths to share in such an enterprise. There should not be too wide a gap between the social levels of its people. Even if such a community could be found it would still be divided by many cross-currents. In that community there would probably be three fundamental institutions; namely, the homes, the churches, and the public schools.

The National Education Association at its meeting in 1927 adopted in the report of its commission on secondary education the idea that the goals of all education are these:

1. To promote the development of an understanding and an adequate evaluation of the *self*.
2. To promote the development of an understanding and an appreciation of the world of *nature*.
3. To promote the development of an understanding and an appreciation of organized *society*.
4. To promote the development of an appreciation of the force of law and of love that is operating universally, or as it is later defined, *God*.

There would be good reason, therefore, for some community under the leadership of a few prophetic souls within it, and through the representatives of its homes, schools, and churches, to decide upon these four objectives as the purposes to control all of its educational and community life. For example, the curriculum of its schools would be built around these objectives. The program of its churches would center in the same, and these two programs would be closely integrated one with the other, without transgressing the inherited tradition that the church and the state must remain organically apart. If the rebuilding program of both would allow, the church and the school should be in one and the same building. The program of these two would then be related to the home, so that in the round of his experience *a child would find the influence of each institution reinforcing from its own angle the contribution of the other.*

When the public schools open in the fall the event would be celebrated by a community holiday and festival. With the proper preparation in advance, that day could become one of the great events in the community. If we absurd humans had but the insight to see what a profound, dramatic, and tremendous thing we do when each autumn we ask several thousand growing minds to share in the stream of the world's knowledge, why should not such a day be a festival, a community experience, an educational event in itself? In some natural out-of-doors theater where every one could attend there could be presented in dramatic fashion the long and fascinating story of man's quest for undiscovered truth and for the meaning of his own atom of life in the vast

cradle of the universe which is his home. Properly handled this could have a motivating power on boys and girls. As they later on, in their schools and churches and homes, look into the pages of literature, explore the mysteries of numbers, physics, and chemistry, peer into test tubes, sense the meaning of religion, learn the ways of social living, they would find that they too have shared in that eternal and fascinating search.

The preparation and production of such a community festival might have something in it of the power for motivating the whole community that the Passion Play has had for many years with the people of Oberammergau, but on a much broader concept of the meaning of life. Beneath the appeal of the Passion Play to the people of that community there lies the operation of a very profound educational law; namely, that whatever pervades the common life of the community is much more likely to enter into the life of the individual. This, of course, is only one instance of the way in which the community life might reflect and in turn enlarge the ideals and thinking of its members.

What Can the Reader Do?

This discussion has dealt with the history of religious education and young people's work. It has surveyed the development of the church itself. It has tried to muster some of the resources of psychology, of education, and of sociology in the service of the youth of the church. It has dealt with national movements, national church boards, and with national enterprises in which the employed workers of all these boards engage. But as the reader is certain to ask with entire fairness: "Is it all a

high-sounding theory that will not work? What can *I* do about it?"

Some suggestions will now be made in regard to ways in which the reader can hold such an enterprise as this. These suggestions will not provide in any sense a complete and detailed practical program of young people's work. To outline such a program is not the purpose of this book. The purpose of these practical proposals is to show that, while the large enterprises presented in this book lie out in the future and in the distance, they are to be reached only by *pathways that begin at the readers' feet.* If every reader, who senses between the lines of this discussion the challenge of a great opportunity, will *begin where he is*, he can share in this task. He will not see immediately all that lies along the way. If, after laying the book down, he sees no need, feels no desire, or senses no possibility to make a start, his long journey of reading the book and the longer one of preparing it have been, for him, fruitless. If, however, there be something suggested in this discussion that will make the reader sense the general direction in which he wants to move, then it will not be out of place at this point to make some suggestions as to the way by which his feet, even in the next few steps,—next Sunday, who knows?—may find themselves on this significant path.

The teacher of a class of boys or girls in the average Sunday-school can make a start in this direction.

For one thing, such a teacher could make an impartial study of the extent to which his present work meets this test of motivating and moving the central purposes of life. He could ask himself how close he comes in

his contact with the members of his group to developing a central and dominating interest on their part. How many of the members of the group have dropped out or lost interest? How many have come under the control of some other interest that has crowded out the class and the church school and the church? How many of the members attend largely because of compulsion on the part of their parents, or a habit that they have not taken time to analyze or that has not yet had any strong competition from other interests, or from just moving in a social current that seems to set out in the direction of the Sunday-school on Sunday morning at 9:30 and carries a certain number along with it? How many seem to be indifferent to the class and its teachings and its ideals? How many seem to be influenced by it as far as their actual conduct is concerned? Some such questions as these would help the average Sunday-school teacher of boys or girls in the adolescent age in beginning to weigh his own work on the basis of its motivating and life-moving power.

For such a teacher there are some things that could be done in the direction of creating a motivating influence. It would be possible to adopt or set in operation some plan for a joyous and happy experience. It might be something unexpected or out of the ordinary or something that some of the members have perhaps wanted for some time. There is, of course, nothing new in this because a large number of groups carry on such activities already; many, of course, unfortunately do not and restrict their group interests only to the Sunday morning session for worship and Bible study.

Some such happy experience as this is not enough, however. Many a class has failed to do the best work because an event like this was thought of entirely by itself. On the other hand, it is possible to use such a happy occasion in the development of ideals and purposes for the group interests. At a camp fire, for example, which is to bring a happy hike to an end, there is usually something considered of a more serious character. Sometimes, however, an interesting and impressive service of songs, hymns, prayer, and vital discussion around a camp fire loses its most effective results because it ends there and provides no on-going or continuing interest. At such an event a group of this sort should bring its serious discussion to the point of agreeing upon some ideals that are to be accepted and worked out in the future. This has often been done through the adoption of some ideal as a center for the group life; the Christian Quest, or Pioneer boys or girls in the Christian Quest, or Tuxis boys or girls in the Christian Quest, and others, coupled with some statement as to the program to which the group is to devote itself, have been effectively used in this connection.

Once this has been done, it becomes natural and easy for the group to introduce some sort of consideration of practical needs, present achievement, and immediate interests. The following example will make this point clear:

"In a certain group, a woman decided to aproach her problem from the standpoint of the lives of her girls, a group of senior high school age. She had planned programs out of books, but decided to plan one out of life. She conducted interviews with

her girls in an informal and friendly way, so as to get close to their problems and needs.[1] As a result of her conferences with them, she discovered one predominating problem. It had to do with social manners and etiquette. For example, the girls were perplexed about how to get rid of young men accompanying them home when they stayed too long at the gate or in the parlor, and did not seem to know how to remove themselves. They wanted to know how to do it effectively, and without at the same time offending the young men. They were also concerned with what to do in a social gathering where the table was set a little more elaborately than that to which they had been accustomed. In other words, these girls were moving out, their leader discovered, into a social world that was a little more complicated than the one to which their mothers had been accustomed, and they were not adequately prepared for it.

"The leader decided that if this was such a pressing problem in the lives of her girls, it might be a good idea to have it in the program of the group, so in consultation with some of the leaders it was decided to take, at the midweek meeting of the class, a two months' course in discussion of manners and etiquette. A book was secured as the basis of their discussion, but the meetings were as far as possible on a project and demonstration basis.

"(Just how they demonstrated the effective and courteous method of getting rid of the young men is not recorded!)

"At the end of their course, they gave an afternoon tea to which their mothers were invited, and all through they found it to be of intense interest because it was meeting a real need in their lives. The leader found the results for the whole program of the church to be of very great value, because the girls were given a pleasurable association and found in connection with their church program an answer to genuine needs. The whole

[1] See *Christian Quest*, pamphlet No. 3, "How to Study Individual Growth," in which there is a chart plan suggested by which the leaders who want to get close to the practical problems and needs of the members of his groups will be very greatly helped.

appeal of the church found a much more ready response because of this practical need that the church had met."[1]

This project became the basis for many further activities of permanent value.

On the basis of such a study of individual needs and of the present achievement of boys and girls in the light of purposes already accepted and of ideals already agreed to, it is possible to build a program with the group that will be much more vital and effective than one that is worked out in the usual way. In a certain senior department of a church school, the five classes had come to the place where they wanted to adopt a name, an emblem, a motto, and purposes around which their program could be built. They appointed representatives from the classes who made a study of the possibilities and decided upon the name "Tuxis." This then became a challenging and appealing center for the thought and purpose of the group. This group then studied their present achievement and experience in the light of the goals and purposes to which they were already committed. The members of the classes filled out the chart forms that have already been referred to and conferences were held between the teacher, the presidents of the classes, and the officers of the school, and of the departments to consider the relationship of all that had been revealed by this charting procedure to the program of the school and the church. As a result lesson courses were chosen on the basis of the needs of the classes. A series of worship services was planned for departmental worship. The need of a more vital experience of prayer

[1] See *Christian Quest*, pamphlet No. 2, "How a Leader Proceeds with a Group," page 15.

led to the preparation of uniform suggestions for personal devotions and their use by the members. A series of discussion topics for the Sunday evening session of this group and a list of sermon themes for the pastor's use in Sunday evening young people's meetings were also developed.

In these and in other ways the teacher can grasp this task where he is and follow its thread out to his larger achievement in the future.

The adult leader of young people's societies and midweek groups can also take hold of this problem. The average teacher in the church school is in danger of his work becoming one-sided because his only contact is in the worship and Bible teaching of Sunday mornings. The leader of many society interests and particularly of midweek group activities is in danger of a mistake in the opposite direction; his program is likely to be purely one of miscellaneous activities or of informal discussion, all of which may be very interesting in themselves, without being related to any central purpose or ideal. The leader of such a group will find help in the suggestions already given for the teacher of a class; for that group also there should be some central purpose, some group ideals, and the application of those ideals to the tests of life.

The pastor has a unique opportunity to lay hold on this task of motivating young life. The task which is being considered in this book will depend for its performance upon the pastors of the churches. There has been a general feeling in many parts of the church that the pastor who gives much of his attention to the program of Christian education for childhood and youth,

has surrendered something of his real opportunity in the ministry. To some people he has become merely a playfellow with children. To others he seems to have lost touch with dynamic and intellectual problems. It is feared that his preaching will decline in effectiveness or popularity, or that his opportunity for advancement and increase in income will not be as rapid as if he gives his time exclusively to the ministry of the pulpit. These may not be pleasant things to state or palatable facts to face, but they are facts, nevertheless, in the present situation in the church.

The pastor of today who is willing to face all the problems of his parish and their outreach into the wider world in the light of sound and far-reaching educational principles will have all the test that his intellectual capacity could desire. His religious leadership of childhood and youth must not be held in one hand, with the intellectual vigor, the dignity, the moral purpose, and the wide vistas of the regular outreach of the church in the other, and the necessity laid upon him of choosing between the two. Rather, the minister should see that these two are not separate things that exclude each other, but are two pieces of a larger and more inclusive whole. In this all-inclusive task as the practical outreach for his own purpose the minister will find an opportunity for the exercise of all the capacity he has.

The names of nearly nine hundred men and women are now enrolled as full-time directors of religious education in local churches. These form a rather unusual group in themselves. Nearly all have had some degree of professional training and they are employed to give their full time to the educational program of the church.

To them there comes an unique opportunity to consider their work in terms of the extent to which it is actually enthroning the ideals of Jesus in the inner motives and interests of young life.

It is to be feared that many of the activities and programs, even of a well-organized modern church, do not produce anything like as much motivation in the direction of Christian living as should be the case. The investment, in terms of money, equipment, and time of volunteer and professional leaders, is enormous. The outcome is in many ways good, but there is much doubt in the minds of many people as to whether the result is entirely adequate. The remedy to a large degree lies in the hands of these professional leaders in local churches. The director has an unusual opportunity to take the fundamental principles for which this book stands and apply them to the tasks in which he is already engaged. All that has been said as to the teacher and other leaders applies in a manifold measure to him because it is his opportunity to lead them into this new approach to their own task. When he utilizes the best educational methods to give young people a satisfying adventure in facing the unfinished task of Christianity he will render his unique service.

The older boys and girls and the young people of the churches have the one unique opportunity in this connection. Upon them the church's enterprise must depend in years to come. Many of them will undoubtedly enter the work of the church in a professional way. A much larger number will give themselves, in the avocations of their lives, to this task of Christian education. The present adult leadership of the church will render an

unusual service if it can be recruited to this cause in sufficient numbers and with enough devotion and skill to carry the enterprise forward, demonstrate its power and possibility, and then pass it on as a sacred and unfinished trust to the younger shoulders that will be pressing forward to take it up from behind. As Professor Haydon[1] says: "For this generation much depends upon the organized religious groups. As leaders and interpreters of religion, they wield a vast influence over the lives of men. Carrying the standard from the cloister and cathedral into the market-place and the laboratory, they —none more easily than they—could lead in the patient, piecemeal task of remaking the world. By focusing the inspirational power of a practical idealism and the accurate scientific knowledge of facts upon social maladjustments, the pattern of the religious ideal might be slowly woven into the warp and woof of civilization. A tremendous responsibility rests upon the leaders of the organized religions of the world, for only a rebirth in new form can prepare churches and temples for such a task. Will sects and denominations be willing to die that religion may live through them? Or will they choose to cling to the old altars and die in fact, while youth, in a new and naturalized generation, leads on to the victory they refused to claim? For no witness of the march of the centuries dare doubt that the quest of the ages will find its leadership in the new world."

Where the Ultimate Issue Lies

Within the next quarter century the religion of Jesus will have its last chance for any effective bid at influ-

[1] Haydon, *The Quest of the Ages*, Harper & Brothers, page 233.

encing the world. The resources, the experience, and the prestige of the present justify this hope. The power, the people, the money, the time, the organized effectiveness, the latent dynamics of the Christian faith—all these lie at hand, biding their time, and ready for the creative gifts of many hearts to move upon them to empower and to guide them.

All about us also are other forces, equally powerful it would seem, already mobilized, already committed to their own destructive ends, eager and arrogant because of rapid success, forces that in the long run may make a stronger, a more intense, and a more certain bid to master the world than organized Christianity, in the name of the religion of Jesus, will be able to make. These forces have the advantage of being external, of being easily seen by the average mind, and of holding within themselves the power of vast and effective educational appeal. The dramatic pageant of economic power; the fascinating spread of imperialistic and nationalistic purpose; the inner and subtle appeal to egotism in the call for freedom and liberty that carry within themselves, as any student of human history knows, the seeds of anarchy and of decay for personal and social life; the evident results of scientific discovery which seem on the surface to be so important and in the long run are revealed to be flimsy and weak—all of these wait and bide their time.

And all the while, within the soul of the church, within the hearts of millions of people, coming down as the most priceless legacy of men, there may be seen a message and a person that give meaning to life. A way of life has been given to the world by One who, as no

one else, has broken through the crust of the surface of things and has held up before men's eyes and placed in their hearts the deepest secret yet discovered as to the inner meaning of it all. All of this waits and bides its time.

The next quarter century will see the outcome of this issue. It cannot well be longer delayed.

On the one hand, the sinister and selfish and superficial forces that control so much of life may gradually complete the progress they have already begun in moving slowly into the inner citadel of the soul of youth—that inner citadel where there goes on constantly, at the loom of experience, the weaving of the warp and woof that make up the dreams, purposes, interests, and desires of youth. Into that loom of experience these sinister and evil influences may enter. If they do, they will thread themselves into the strands of the warp, they will become part of the threading of the woof; thereby they will control human purpose; thus they will emerge in the sacred fabric of human life; and so they will control the world. The Christian religion will then continue to be a fringe or an ornament that is added to the garment of life once its weaving is complete; but in the long run, fringes and ornaments do not clothe the body or the soul, or control the vital affairs of men.

On the other hand, it may be that into that inner room of human experience where God, the Great Weaver, carries on his tasks, there will enter such warmth of satisfaction and such genuineness of experience that the ideals of life and the personal experience of Jesus will become threads in that warp and strands in that woof at the loom of life. And when they do,

the religion of Jesus will become the joyous impulse to every youthful quest, the driving power of creative and eager and competent minds, the ribbing and undergirding of unselfish and strenuous and invincible wills. Thus, and only thus, can it ever shape the personal and social destiny of mankind.

The issue is so evenly balanced that the willingness of men and women, of boys and girls, with insight and passion, thrown into the scale, will tip the balance for a Christian world and for the Kingdom of our God and of His Christ.

EPILOGUE

They that go down to the sea in ships, that do business in great waters; these see the work of the Lord, and his wonders in the deep.[1]

The Psalmist sensed a profound truth of life.

He saw that those who hugged the known security of the land never learned the deeper laws that prevailed within the unknown sea. Those, however, who dared the risks of the uncharted sea, and did business in great waters, knew the fierce joy of the storm, the stern laws of the tides, and the mysteries of unbridled winds. They knew the wonders wrought by the Lord in the deep.

As with the uncharted sea to the Psalmist, so it is with the Soul of Man today. Those who outgrow the known security of established ways shall know what wonders there are within it. Those who leave the small pools of present knowledge of the inner life of mankind and set out for the great waters of its unexplored reaches, shall indeed see the work of the Lord and know something of the wonders he has set in the deep.

It can well be said that the purposes set forth in this book are far-reaching but that the methods proposed for accomplishing them are inadequate. But may it not be that, on the basis of our present knowledge, the practical proposals may be close to being the best that we now know? And may it not be that if we are to prac-

[1] Psalm cvii, 23, 24.

tice resolutely the best we now know, the wiser way would later on appear? And can there, after all, be any other way to find the better path?

Only those who were willing to test the dug-out canoe could ever learn enough to manage the sailboat; only those who risked their lives in the sailboat could gain the skill by which the ocean-going vessel could be created and controlled.

As it is in mastering the sea, so it is in learning God's undiscovered secrets of the inner life.

And the sea is always a risk! He who hugs the land is never drowned at sea.

> . . . Come, my friends,
> 'Tis not too late to seek a newer world.
> . . . for my purpose holds
> To sail beyond the sunset and the paths
> Of all the western stars, until I die.
> It may be that the gulfs will wash us down:
> It may be we shall touch the Happy Isles.
> . . . strong in will
> To strive, to seek, to find, and not to yield.[1]

[1] Tennyson, "Ulysses."

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